

The piththy and
moost notable sayings of
al Scripture, gathered by Tho-
mas Paynel, after the man-
ner of commo places, very
necessary for all those
that delyte in consola-
cions of h^e Scrip-
tures, newelye
augmented &
correc-

Revised
1560
 ted.



To the right excellent and most
gracious Lady, my Ladye Maryes
good grace. Thomas Pay,
nell sendeth gre-
tynge.



Withstandyng
that this my collec-
tion of Scripture
most excellent and
vertuous Ladye,
hath no nede of any
mans tuition or de-
fense for asmuch as
it contayneth onely
the simple and very true worde and sayin-
ges of god: yet after I haue finished & ended
the thing, & purposed by the counsell of a ler-
ned man, to publyshe it, for mans consol-
ation, & learning: your graces svery & ser-
uente minde to vertuous & godly lyving,
your true intente & natural inclinacion to
the same: your liberal hand & fauour to th-
which diligentli do exercise themselves in
the spiritual & mortal study of the sincere
worde of god, & agayne your Graces be-
nignitie & gentylnes of long tyme bounte
fully to me declared: enforced me to publi-
she it in your graces name. Accept ther-
fore this my labour most excellēt Lady, as
sente of your daylye Orator & moste hum-
ble seruant to your grace. Rede y fruite-
ful lessons therof & digest them thorowly,
practise

The p̄face.

practise and p̄oue in very dede, how sweet
the Lordes wordes be, vse the p̄fitable
doctrines of this litle boke: for so doyngs
your grace shal learne dayly moze & moze.
truly to know the Lord, to cast release & to
enſewe hys holy and sweete worde, to loue
and feare hym; to be hys saythful and ob-
sequines hand mayden, and a diligent en-
ſuer of hys wpll, and ſteppes mo ſte plea-
ſant & voluntariouſly to beare the yoke
of hys moost comfortable and sweete com-
mandementes.

Thinke noz eſtyme not, I moost humbly
beſeeche youre grace, this my gyfte to be
ſlender in baloure, although of it ſelfe it be
but lytle: for p̄cious ſtones are of them
ſelues in quantitie but lytle, & yet for their
naturall operations and p̄p̄ties of
great eſtates moost chiefly eſtymed. Eſtyme
the content of my boke and gyfte, that is
word of God, and not the ſlenderneſſe ther-
of: eſtyme my ſaythfull and true harte vn-
to poure grace, and not my ſimple and ſlen-
der gyfte. And yet yf this my poore & ſlen-
der gyfte, maye be well and exactly wayde
and pondred, what thyng (although it co-
prehende not all the fruitfull leſſons of
Scripture) maye be compared vnto it? For
what is moze excellent, or moze p̄cious,
then the word of God? what thyng maye

The Preface:

be esteemed equal vnto it: what ought to be
more embraced of a christian then Chry-
stes worde: then a pure and a christia lyfe
then chastitie, then humilitie, then godlye
wisdome and pure doctriene, the whiche
wyth other vertuous & heauenly lessons,
are in this my bryefe collectiō, cōpendiously
& fruitfully cōprised. Wherefore I enē hum-
bly desire your noble grace to accept
this my labour & smial gifte in
good parte. Accept I saye, &
embrace the worde of god
for that truly vndersta-
ded, and seriously en-
sued and folowed
shalbe to your
graces spiri-
tual encrease
most cōfoz-
table cō-
forte,

The First Chapter of Genesis.



At the begynnyng God created heauen & earth. The earth was voyde and empty, and darkenes was vpon the face of the depe, and y^e spirite of God moued vpon the face of the waters.

God called the drye land, erthe, and the gatheringe together of waters, called he the sees. God made two greate lyghtes, a greate lyght to rule the dape, & a lesse light to rule the nyght. God created man in his owne ymage, in the ymage of God created he him male & female, created he them. And god blessed them and sayde vnto the: Growe and increase, and replenysh the earth, and subdue it: and haue dominion of the fyshes of the sea, and foule of the ayre and of every lyvinge thinge that moueth vpon the earth.

The seconde Chapter.

And in the seventh dape, God ended his worke whiche he had made. In y^e vii. dape also, he rested from al his workes whiche he had made, & god blessed the .vii. dape, and sanctified it, because that in it, he had rested from al hys worke whiche God ordeyned to make.

The Lorde God also shope man, euen dust from the grounde, and breathed into

The boke

hys nostrelles, the breath of lyfe, & Adam was made a liuing soule. And the Lorde god planted a garden easste ward frō Ede, & there he put man whome he had made. The tree of lyfe & the tree of knowledge of good, & euyl was in y^e middes of y^e garden. The Lorde god also toke Adam, & put him into y^e garden of Eden, y^e he might dresse & kepe it. And the lorde god cōmaunded Adā saying: eating y^e shalt eate of euery tree of the garden. But as touching the tree of knowledge of good & euyl, y^e shalt not eate of it. Els, in what daye soeuer thou eatest there of thou shalt dye the death.

It is not good y^e Adam shulde be alone I wyl make hym an helpe, whiche may be present with him. And so out of the ground shope the Lorde God euery best of the felde, & euery soule of the ayre, & brought it vnto mā, that he myght se how he wold call it. For lykewys as man hym selfe named euery lyuing thyng, even so was the name therof.

Man him selfe therfore named y^e names vnto al catel, & soule of the ayre, & to euery beast of y^e felde. And for man founde he not an helpe that mighte be present with him.

The lorde god also caused a slambze to fall vpon Adam, & he slepte. And he toke one of hys ribbes, & closed vp the fleshe in steade therof.

And

And the ribbe which the lord god had taken frō mā, made he a womā, & brought her vnto man. And mā sayd: This is now bone of my bones, & fleshe of my fleshe, she shal be called woman, bycause she was taken out of mā. For this cause shal mā leue his father & his mother, & shal be ioyned wth hys wife, & they shal become one fleshe, & they were both naked, the mā & hys wyfe, & were not a shamed.

The. iiii. chapter.

The serpent was subtyller then euery beast of the felde, whiche the lord god made.

The serpent sayde vnto the woman: ye shal not dye the death, but god dothe know y^e the same daye that ye eate therof, your eyes shal be opened, and ye shal be euē as goddes, knowynge good & euill.

And the Lord god called Adam, & sayde vnto him: where art thou: which sayde: I herde thy voyce in y^e gardē, & was afrayde bycause I was naked, & hyd my selfe.

Adam sayd: The woman whome y^e gauest to be wth me gaue me of y^e tree, & I dyd eate. And the woman sayde: yonder serpent begyled me, and I dyd eate.

The Lord sayd vnto the serpēt, because thou haste done this y^e arte cursed aboue all castell, & aboue euery beast of the felde.

Vpon thy bellye shalt thou go, and ouer

A .iiii.

shal:

The booke

Thalt thou eate al the dayes of thy lyfe. I
wyl also put enimitie bytwene the and the
woman, bytwene thy seed & her seed, the
same thalt treade downe thy hed, and thou
thalt treade vpon his heele.

Vnto þ woman he sayde: In multiplyng
wyl I multiply thy sorow & thy cōceiuing:
In sorowe thalt thou brynge forth þ chyldre,
& thy lust shal pertayne to thy busbād,
& he shale haue the rule of the.

To adam he sayd, cursed be the ground
for thy sake. In sorowe thalt thou eate of
it al þ daies of thy lyfe. Thorne also & thistle
shal it cause to growe vnto the, & thou
shalte eate the hearbe of the felde.

In þ sweate of thy face thalt thou eate breade,
till thou be turned agayne in to þ ground,
for out of it was thou take: in as much
as thou art dust, & in to dust thalt thou be
turned agayne.

The. lili. chapter.

AND in pcesse of dayes it came to pas,
þ Cain brought of the frute of þ grounde
an oblation vnto the Lord. Abel also
brought of the firstlinges of his shepe, and
of the fat therof.

And þ Lord had respecte vnto Abel, & to
his oblation: But vnto Cain & to his offering
he had no respect for the which cause
Cain was exceedinge wꝛath, & his countenance
abated. And the lord sayd vnto Cain:

Why art thou wꝛath, & why is thy countenance

enance abated: if thou do well, shall there not be a promotion: And yf thou dost not wel, lyeth not thy sinnes in þy dozes. Unto the also pertayneth the lust therof, & thou shalt haue dominion ouer it.

And it fortuneth when they were in the felde, Cain rose vp agaynste Abel his brother, & slewe him. And the Lord sayd vnto Cain, where is Abel thy brother? whiche sayde, I wote not, ani I my brothers keeper: And he sayd, what hast þy done? The voyce of thy brothers bloude crieth vnto me out of the grounde: & now art þy cursed fro þy earth, which hath opened her mouth, to receaue thy brothers bloude fro thy hande. If þy syl the ground she shal not procede to yeld vnto the her strenght. Fugitiue & a vagabonde shal þy be in the earth. And Cain sayde vnto the Lord: My iniquitie is moze, then that it may be forgiven.

Lamech toke vnto hym two wyues, þy name of the one was Ada, & the name of þy other was Zylla.

Abell was the father of suche as dwel in tentes, & of suche as haue catell.

Thubal was the father of suche as hadde harpe oꝝ cygane.

Thubalchaim wrought cunningly euery creak of bzasse & of yron.

The. v. chapter.

AL the daies that Ada liued were nine hundred.

A, v.

hundred.

The booke

hundredeth and thyrtye peres.

Enoche walked with God, & he was
homme sene, for god toke him awaye.

The. vi. chapter.

The sonnes of God saw the daughters
of men y they were sayre, & they toke
them wifes from amonge al that they had
chosen.

The Lord sayde: my spyte shal not alwa-
ye sturue in man, becaule he is fleshe, & his
daies shalbe an hundred & twenty peres.

But god sawe y the malyce of mā was
greate in the earthe, and al the imaginaciō
of the thoughtes of his hert was onely euil
euery daye. And it repented the Lorde that
he had made man in the earth, and he was
touched w sorowe in his hert, & the Lorde
sayde: I wyl from the vpper parte of the
earth destroy man, whō I haue created,
bothe man, catel, woyme, & foule of h ayre,
for it repenteth me y, I haue made them.

Noah was iuste & perfecte in his gene-
rations, and walked w god, and begat. iiii.
sonnes. Sem, Ham, & Japheth.

The earth was corrupt befoze god, and
the same earth was fylled with crueltie, &
God loked Apon the earth, and beholde it
was corrupt, for al fleshe had corrupte his
waye vpon earth.

The lenglht of the arke shalbe thye hun-
dret cubites: the bredth of it. l. cubites, &
the

the height of it thyrty cubytes.

The. vii. chapter.

The rayne was vpon the earth forty dayes and forty nyghtes.

And the waters preuailed exceedyngly vpon the earth, and al the hye hylls y are vnder whole heauē, wer couered. Fyftene cubites vpwarde did the waters preuaile, so y the mountaynes were couered.

The waters preuailed vpon the earth an hundred and fyfte dayes.

The. viii. Chapter.

And he sent forth a raine, which wet out goynge forth and returninge agayne, vntil the waters were dried vp vpon the earth.

He sente forth the dove out of the arke, and the dove came to him in the euen yde & Lo, in her mouthe was an olive leafe, y she had plucked: Wherby Noah did knowe y the waters were abated vpon the earth.

And the Lord sayde in his herte: I wil not proceed to curse the ground any more for mannes sake, for the ymaginacion of mans herte is euell euen from his youth. Neither wyl I adde to smite any more eue ry thing lyving, as I haue done.

The. ix. Chapter.

Every thyngge y moueth it selfe, and y lpyeth shall be meate for you: euen as the grene hearbe haue I geuen you all thynges.

But

The boke

But keth in the lyfe therof, and in the blode therof thal ye not eate. Elles your bloude of your lyfes wil I require, from y^e hande of euery beast wil I require it, & fro y^e hande of man, fro the hand of mans brother wyl I require the lyfe of man. Who so shedeth mannes blode, by man thal hys bloude be shedde, for in the ymage of God, did god make man.

My couenaunte wyl I make with you that fro henceforth euery fleshe be not rooted oute with the waters of a floude, neyther shall there be a floude to destroye the earth any more.

Noah also beganne to be an husband man, and planted a vineyarde, & he drynking of the wyne was dronken, & vncouered within his tente. And Ham the father of Canaan leinge the nakednes of his father tolde his two byetherne without. And Sem & Japhet, they two, taking a garmēt layde it vpon there shulders, & comyng backwarde, couered the naked prauities of theyre father, namely their faces beinge turned away, lest they shoulde se their fathers prauities.

The. x. Chapter.

Nimrod begā to be mightie in y^e earth for he was a mightie hunter before the Lord. Assur buylded Ninue, & the stretes of the cite.

The. xi. Chapter.

All

All the whole earth was of one language, & lyke speche.

And they sayde: Coto, let vs buylde vs a citie, & a tower whose toppe may reach vnto heauen & let vs make vs a name,

And therfore is y name of it callen Babel, because the Lord did there confounde y language of y earth.

The. xii. chapter

The Lord sayde vnto Abram: Gette y out of thy countrey, & out of thy nation, & from thy fathers house, vnto the lande y I wyl shewe the, & I wyl make of y a greate people, & wel blesse the, & make thy name greate, that thou mayst be euen a blessing, I wil also blesse them that blesse the, & curse them that curse the, and in the that all kinredes of the earth be blessed.

And it happened when he was come nere to entre into Egypt, he sayd vnto Sara his wyfe: Behold, I know y thou art a fayre woman to loke vpon. Therfore shal it come to passe, y when the Egyptians se y, they shal saye: She is his wyfe. And they shal kyll me, but they shal saue the alpyne. Saye (I pray the) y thou art my sister, y I may save wel for thy sake, & that my soule maye lyue thowowe thy occasyon. And the Lord smote Pharao & his house w great plagues, because of Sara Abrahams wyfe.

The. xiii. Chapter.

Then

The booke

Then sayde Abzam vnto Lot: Let there be no strife (I praye the) betwene the & me, and betwene my herdmen & thine for we be brethren. And I wyll make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shal thy seede also be numbred.

The. xliii. Chapter.

When Abzam hearde that his brother was taken, he harnessed his frethe young men, borne in his owne house thre hundred & eightene, and folowed on them vnto Dan. And he was set in araye vpon them by night, he and his seruauntes and smote them, and pursued them vnto Hoba whiche lyeth of the leste hande of Damascus, and reouerred all the goodes, and also brought agayne his brother Lot, and hys goodes, the women also, and the people.

And Melchisedech, kynge of Salem, brought forth bread, and wine, for he was the preaste of the most hyghest god, & blessed hym, sayinge. Blessed be Abzam vnto the hygh God possessor of heauen, & earth and blessed be the hye God whiche hath deliuered thyne enemyes into thy hande. And Abzam gaue hym tithes of all. And Abzam answered the kynge of Sodom, I haue lyfte by my hand vnto y lord the hye god, possessor of heauen & earth, y I wil not take of al y is: thynne so much as a thred of thyne lace.

Shoulacher, lest þy Muldest say, I haue made
Abzāriche. The. xv. chapter.

And Abzām sayde, see to me thou hast
geuen no seed, Lo a lad bozne in my
house is myne heyre. And beholde, þy word
of the Lorde came vnto hym sayinge. He
shall not be thyne heyre, but one that shall
come out of thyne owne body shal be thine
heyre. And he brought him out and sayde,
loke vp vnto heauen, and tell the starres,
yf thou be able to numbze thē. And he said
vnto hym, euen so shal thy seede be. Abzām
belueuē the Lorde, & that counted he to him
for ryghwysnes. The. xvi. Chapter.

Sara sayd vnto Abzām, behold the lord
shat restrained me, yf I can not beare,
I praye the go in vnto my mayde, perauē-
ture I maye be edified by her.

The. xvi. Chapter.

Neyther shall thy nanie anye more be
called Abzām, but thy name shalbe
Abraham for a father of manye nations
haue I made the. Euery mans chyldre a-
mong you shall be circūcised, ye shall cyr-
cumcise the fleshe of your foreskyn, and it
shall be a token of the bonde betwixte me
and you. And euery man chyldre of epghte
dayes olde, shall be circūcised amonge
you, and suche as be in your generacions
and bozne at home. And the vncircūcised
mannes chyldre, in whose fleshe the fore-
skynne

The booke

Iskynne is not circumcised, that soule shal
perishe fro his people, because he hath bro-
ke my testamēt. Abzahā fel vpo his face, &
laughed & sayde in his herte, Shall a chylde
be bozne vnto hī y is an hūdzed yere olde:
& shal Sara y is nyntie yere olde beare. A-
bzahā also him selfe was nyntie yere old &
nine, when y ~~the~~ of his foreskinne was
circūcised. The. xviij. chapter.

And y lord appeared vnto Abzahā in y
plaine of Māre, as he satte in his tent
doze in y heate of y daye. And he lyft vp his
eyes & loked, & lo. 3. men stode by him. And
whē he sawe thē, he ranne to meate thē frō
y tēte doze, & fel to y grounde & sayd: Lord I
beseeche y yf I haue founde sauoure in thy
sight: go not I praye y frōe thy seruaunte.
Let a lytle water be fet & washe youre fee-
te, & refreshe youre selues vnder the tree.
And I wyl sete a mozsel of bzeade to cōso-
re youre hartes w al, & thē shal ye go your
wayes, for euē therfore are ye cōe to youre
seruaunte. Sara laughed wthīn her sel-
fe sayng: Now am I wared olde, shal I ge-
ne my selfe to luste, and my lord olde also.
And the lord sayd. The crye of Sodomē
& Gomozre is greate, & theyr sinne is ex-
ceding greuous.

I wyl go down now & see wheter they ha-
ue downe altogether accoꝝdinge to y crye
whiche is come vnto me or not, y I maye
knowe.

know. I haue take vpon me to speake vnto the Lorde, which art but dust & ashes.

The. xix. Chapter

AND there came two Angels to Sodom at euen, and Lot sat at the gate of sodom. And Lotte seyng them rose vp to mete them, and he bowed him selfe to the grounde wyth his face. And he sayde: My Lordes, turne in I praye you into youre seruantes house and tary all nyght and washe your feete, and ye shall ryse vpearly to go on your waye.

Nay good brethren do not so wyckedly, behold I haue two daughters which haue knowne no man, them wyll I bringe out now vnto you, and do wyth them as it semeth good in youre eyes. Only vnto these men do nothyng, for therfore came they vnder the shadowe of my rose.

So I haue receaved thy request, as concerning this thinge, that I wyll not ouerthrowe this Cite, for the which thou hast spoken Lotes wyfe looked behynde her, and was turned into a pillar of salte.

The. xx. Chapter.

So thou shalt dye for the womans sake whiche thou hast taken awaye, for she is a mans wyfe. Nowe therfore deliuer the man hys wyfe agayne, for he is a prophet, and he shall praye for the that thou

The boke.

mayst lyue. But if thou delyuer her not a-
gayne be sure that thou shalte dye y death,
both thou and all that thou haste.

In very ded she is my sysser, for she is the
doughter of my father, though she be not
the doughter of my mother.

The. xxi. Chapter.

SAra sawe also the sonne of Hagar the
Egyptian (whiche she had bozne vnto
Abraham) to be a mocker, wherfore she sayd
vnto Abraham, put away this bond maid
and her sonne: for the sonne of this bonde
woma shal not be heyre w my sone Isaac.

The. xxii. Chapter.

And the Angell of the Lord called vnto
hym from heaue. Abraham, Abrah-
ham, And he sayde here am I. And he sayd
laye not thy hand vpon the chyld, nether
do any thing at all vnto hym, for nowe I
know that thou fearest God, and haste for
my sake not spared thine onely sonne.

By my selfe haue I swozne saythe the
Lorde, because thou haste done this thing
and hast not spared thy onely sonne: that
in blessinge, I wyll blesse the, and in mul-
typlyng, I wyll multiplye thy seed, as the
starres of heauen, and as the sand whiche
is vpon the sec syde. And thy seed shall pos-
selle the gate of his enemyes. And in thy
seed shall all the nacions of the earthe bee
blessed, because thou hast heard my voyce.

The

The. xliii. Chapter.

Abraham came to mourne Sara, and
to wepe for her. The. xliii. chap.

They sayde: we wyll call the damessell,
and inquire at her mouth: And they
called for her Rebecca, and sayde vnto her:
wylt thou go wyth this man: and she an-
swered: I wyll go. The. xliii. Chap.

These are the daies of yeres of Abrahams
life which he liued an. C. lxxv. yeres.
Rebecca conceived, & the children stroue
together wythin her, and the Lorde sayde
vnto her there are two maner of people in
thy wombe, & two naciōs shall be deuyned
out of thy bowels, and the one naciō shall
be myghtyer then the other, and the elder
shall be seruaunt vnto the yonger.

Therefore when her tyme was come to
be deliuered, behold, ther were two twin-
nes in her wombe. And he that came oute
first was rede, & he was al ouer as it were
a rough garmente, & they called his name
Esau. And after him came his brother out
and hys hand holdyng Esau by the heele, &
his name was called Jacob.

Jacob sayd: sell me this daye thy byrth-
ryght, Esau sayde: No I am at a popute to
dye, & what profite shall this byrthryght do
me? Jacob answered: I sweare to me then
this daye: & he sware to him, & sold his bir-
thright vnto Jacob. The Jacob gaue Esau

The boke.

potage of ryle. And he did eate and drinke
and reſe by and wente bys waye, & Eſau
regarded not bys byrth ryghte.

AND in thy ſeed ſhall all the nations
of the earth be bleſſed, becauſe that A
braham harkened vnto my voyce, & kepte
myne ordinaunces, my commaundemen-
tes, my ſtatutes and my lawes.

The. xxvii. Chapter.

Iacob wente to Iſaac his father, and he
felte and ſayd, y voyce is Iacobs voyce
but the handes are the handes of Eſau.

He maye well be called Iacob, for he
hathe vndermynded me two tymes, fyrſt
he toke awaye my byrth ryght, and ſe now
hathe he taken awaye my bleſſinge alſo.

The. xxviii. Chapter.

Iacob Dreamed, and behold ther ſtoode
a Ladder byp the earth, and the toppes
of it reached vnto Heauen. And ſe, the
Aungelles of God wente by and downe
vpon it: yea, and God ſtoode vpon it.

When Iacob was awaked out of bys
ſleepe, he ſayde: Surely the Lord is in this
place, and I was not aware. And he was
aſrayde and ſayde, howe fearefull is thys
place, it is none other but euen the houſe
of God, & the gate of Heauen.

And Iacob bowed a bowe ſayinge: If
God wyl be wyth me, and wyl kepe me

in this Iourney whiche I go, & wyll geue me bzeade to eate, & clothes to put on, so that I come againe vnto my fathers hous in sauerie, then shall the Lorde be my god and that stone whiche I haue sette by an end, shalbe goddes house, & of al that thou shalt geue me, wil I geue the tenth vnto the.

The.rrir.Chapter.

Laban had two daughters, the eldest called Lea, and the youngest Rahel. Lea was tender eyed, but Rahel was betwixfull, & wel fauoured. Jacob serued .vii. yere, for Rahel, and they semed vnto hym but a few dayes, for the loue he had to her.

It is not the maner of this place, to marry the yongest before the eldest.

The.rrr.Chapter.

Then sayde Rahel to Lea, geue me of thy sonnes mandragoras. Laban toke out all the be goates that were partye & of dyuers colours, and all the she goates that were spotted and partye coloured, & all that had whyte in them, and all the blacke amonge the shepe, and put them in the keepinge of his sonnes, & set thre dayes Iourney betwixt hym selfe and Jacob.

And so Jacob kepte the rest of Labans shepe Jacob toke roddes of grene poplar hasell, and the chestnute trees, and pyllled white strakes in them, & made the whyte appeare in the roddes (but they that were

The boke

whole remayned grene, and thus was it made a variable coloure) and put the rodde which he had pilled, euē befoze the shepe in the gutters and wateringe troughes when the shepe came to dzyne, that they shulde conceaue when they came to dzyne and the shepe conceaued befoze the rodde and brought forth Lambes Straked, spotted and parted. The. xxxii. Chapter.

I Am not worthy of thy leaues of al the mercies and truthe, whiche thou hast shewed vnto thy seruaunte.

And there wyssleled a man wyth Jacob vnto the breaking of the daie, and whē he saue that he could not preuaile against him, he smote him vnder the thie, the synowe of Jacobs thie shynke as he wastleled wyth hym, and he sayd, let me go, for I dape breketh, whiche answered I wyl not let the go excepte thou blesse me. And he sayde vnto him, what is thy name? He answered Jacob: he sayd, thou shalt be called Jacob no moze, but Israel, for as a prynce hast thou wastleled wyth God, and wyth man, and hast preuailed.

The. xxxiii. Chapter.

Dina doughter of Lea, which the bare vnto Jacob, went out to se the doughters of the land, whom whā Sichem & sone of Demoz the benite, Lord of that contrey saue, he toke her, & forced her, & his harte laye

laye vnto Dyna the doughter of Jacob.

The.rrrb.Chapter.

Rahell was buried in the waye to Ephzath, which is Bethleem.

The.rrrbii.Chapter.

Israell loued Ioseph moze then all his chyldren, because he begat hym in hys old age. Behold this dreamer cometh, come nowe therfoze, and let vs slaye hym, and cast hym into some pyt, and we wyll saye a wycked beaste hath deuoured hym, & we shal se what wyl come of his dremes. I wyll go dowlne into the graue vnto my sonne mourning, & thus his father wepte for him. The.rrrbiii.Chap.

And Judas sayde vnto Onan go into thy brothers wyfe, & mary her, that thou mayest styre vp seed vnto thy brother And when Onan perceaued that the seed shulde not be his, therfoze when he wente into his brothers wyfe, he spylled it on the ground, & gaue no seede vnto his brother. And the thing whiche he dyd, displeased hys Lorde, wherfoze he slew him.

It fortunied when Chamars tyme was come that she shoulde be delpyered, behold there was two twynnes in her wombe, & it fortunied whē she traueled h̄ one put out his hād, & the midwife toke & bound a rede thred about it, saying this is come out first. And it chanted that he plucked hys hande back again, & behold his brother cam out.

The boke

And she sayde: wherefore hast thou rent a rent vpon thee? And called his name Ioharez. After ward came out his brother that had the redde threde aboute his hand, and his name was called Iarah.

The. xxxix. Chapter.

Ioseph was a godly person, and a well fauoured. And it fortunied after this, & his maisters wyse caste her eyes vppon Ioseph and sayd: come Ipe with me. But he refused, and sayd to his maistres wyse: Beholde, my maister woteth not what he hath in the house with me, and hath comitted all that he hath to my hande. There is no man greater in the house then I. Percher hath he kepte any thing from me, but onely the, because thou art his wife. How then can I do this greate wickednes and synne against God?

The. xl. Chapter.

And Pharao was angry agaynst his two officers: aginst the chiefe butler & the chiefe baker: and put them in warde in his chiefe stewardes house: euen in the prison and place where Ioseph was bound.

And he asked pharaos officers that were with him in his maisters warde, sayinge: wherefore loke ye so sadly to day? The answered him: we haue dreamed a dreame, & haue no man to declare it. A Ioseph sayde vnto the: do not iterpreting? belog to god?

The

The.xli.Chapter.

And it fortuned after .ii. yeres that pharao dremed.

Pharao sayd vnto Ioseph: I haue sene a dreame, and no man can interpretate it, & I haue harde saye of thee, that as lone as thou herest a dream, thou canst interpretate it. Ioseph answered pharao sayeg: Not I, but God shal geue pharao an answer of peace.

The.xlii. chapter.

And they sayde one to another: we haue verely sinned against our brother, in that we sawe the angusthe of his soule when he besought vs, and wee wolde not heare him, and therfore is this trouble come vpon vs.

The.xliii.chapter.

The Egyptians maye not eate breade with the Hebrues, for that is abhominacion to the Egyptians.

The.xlii. chapter.

The soules that came with Iacob into Egypte which came out of his loynes (besyde Iacobs sonnes wyues) were altogether. xlii. soules, & the sonnes of Ioseph which were bozne hym in Egypt, were. ii. soules: so that al the soules of the house of Iacob which came into Egypte are. lxx.

Euery thepe keper is an abhominacion vnto the Egyptians.

The.xliii. chapter.

Be

The booke.

He appointed the people vnto the cities from one syde of Egypt vnto the other, onely y^e land of the priestes bought he not, for the priestes had an ordinance of Pharaos y^e they shuld eate y^e which was appointed vnto them, which Pharaos had geuen them.

And Ioseph made a lawe ouer the land of Egypt vnto this day, that Pharaos shulde haue the fift part, except the land of y^e priestes only, which was not Pharaos.

Thou shalt not bury me in Egypte, but I will lye with my fathers, and thou shalt cary me out of Egypt, & bury me in theyr buriall.

The. xlviii. chapter.

God which hath fed me al my life long, & the aungel which hath deliuered me fro al euil, blesse the laddes, & let my name be named in the, & the name of my fathers Abraham and Isaac, & that they may grow into a multitude in the middes of y^e earth.

The. xlix. chapter.

Ruben myne eldest sonne, thou arte my might & the beginning of my strenght the noblenesse of dignite, & the noblenesse of power. Iacob died, & was put vnto hys people. And Ioseph fell vpon his fathers face, & wept vpon him, & kissed hym.

The. l. chapter.

Ioseph commaunded his seruantes the Philitions to embawme his father, & the

the Iouyons enbaumed Israel. xl. dayes long, for so long doth the enbauming last & the Egyptians bewayled him. lxx. daies. Joseph mourned his father seuen daies. God wyl not saye but visyt you, & ye shal carry my bones hence, and so Joseph dyed and they embawmed him with spices puttyng hym in a chest in Egypte.

¶ The fyrst Chapter of Exodus.



he Egyptians held the children of Israel in bondage without mercye.

Therefore was there lyfe bitter vnto them in y^e cruel bondage, in claye and byrche, & all maner of worke in y^e fel-des. For al they^r bondage which they serued them, was ful of tyrannye.

The. ii. chapter.

The chyldre grewe, & she brought it vnto Pharaos doughter, & it was made her sone. And she called the name of it Moyses, because (sayd she) I toke him out of the water.

The. iii. chapter.

And he looked, & beholde, the bulshe burned with fire, & the bulshe was not consumed.

And the Lord said: come not hyther, put thy shoes of thy feet, for the place where on thou standest, is holy grounde.

The booke.

I am that I am hath sente me vnto you.
And I wyl get this people sauoure in thy
pyght of the Egyptians: so that when ye go
ye shall not go empty, but a wyse shal bo-
row of her neighbours and of her that fer-
georneth in her house, Jewelles of syluer
and golde and rament. And ye shall put
them on youre sonnes & daughters, & shal
robbe the Egyptians. Cap. xi. xii.

The. iiii. Chapter.

I wyl be wyth thy mouth, and teach
the what thou shalte saye.
I wyl holde Pharaos hart, & he shall
not let the people go.

The. v. chapter.

The enchanters cast downe theyr rod-
des, and they turned to serpentes, but
Aarons rod did eate vp theyr rodde.

The. vi. chapter.

Then sayde the enchaunters, it is the
synger of God.

The. vii. chapter.

And in very dede, for this cause haue
I kepe the, for to shew the my power
and that they might declare my name
thorowout all the world.

The. viii. chapter.

And the children of Israell toke theyr
iorney fro Rameses to Succoth, syx
hundred thousand men of fote, besyd childre.

The dwellinge of the chyldren of Isra-
ell

at which they dwelled in Egypte was four hundred and therty yeres, & when the four hundred & therty yeres were expired, ene the selfe same daye departed all the hostes of the Lorde out of Egypte.

The. xlii. chapter.

And the Lorde spake to Moses saying sanctifye vnto me all the fyrst borne that open all maner matryces amonge y children of Israell, aswell of man as of beastes for it is myne.

All the fyrst borne among the chyldren shalt thou bye out.

And the Lorde wente before them by daye in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to geue them lyght, that they myght goo bothe by daye and by nyght. The pyller of the cloude departed not by daye, nor the pyller of fyre by nyght out of the syght of the people. The. xliii. chapter.

The Children of Israell walked vpon drye land thow the midst of the see and the waters were a wal vnto them on the right hande of them, and on the lefte.

The. xlv. chapter.

And whā they cāe to Mara, thei could not drinke of the waters of Mara: for they were bitter, therfore the name of the place was called Mara. And y people murmured against Moses, sayinge: what shal we

The boke.

for he drinke: and he cryed vnto the Lorde, & the Lorde shewed him a tre, which when he had cast into the water, the waters were made swete.

The. xvi. chapter.

Then sayd y^e Lorde vnto Moyses: Behold I will rayne bread from heauen to you and the people shal go out, & gather day by daye, that I may proue them, whether they will walke in my lawe or no. The first day they shall prepare for them selues y^e which they wyl bring in, and let it be twyse as moche as they gathered in dayly.

And at euen the quales came & couered the ground where they laye. And in the morning the dew laye round about the hoste. And when the dew was fallen: behold, it lay vpoⁿ the ground in the wilderness, smal & round, & thin, as y^e hoze frost on y^e ground. And when the children of Israel sawe it, they sayd every one to his neighbour: it is Manna for we wist not what it was. Sixe dayes ye shall gather it and on the seventh day which is the Sabbath ther shall be none.

The house of Israel called it Manna, & it was like vnto Coriander seed, whit, & y^e taste of it was like vnto waters made wth hony. And the childre of Israel, did eate Manna xl. yere, vntil they came vnto a land inhabited.

The. xvii. chapter.

Joshua

Iosua dyd as Moses bad him, & fought
wyth Amalech. And Moses and Aarō;
and Hur wente vp to the toppe of the hyll.
And it happened that when Moses held vp
hys hand, Israell had the better. And whē
he let his hād dāwne Amalech had y better

The. xlii. Chapter.

Thou shalt leke out among all y people
men of actiuite, & suche as feare God,
true men, hatyng couetousnes, & make the
hedes ouer the people, ouer hundredes ouer
fifty, and ouer ten. And let them iudge the
people at all seasons.

The. xlii. Chapter.

Now therfore if ye wyl here my voice
in ded, and kepe myne appointement
ye shall be my owne aboue all nacions, for
all the earth is myne, ye shalbe vnto me al
so a kyngdō of Priestes & an holy people.

And he sayd vnto the people, Be readye
agaynst the thyrde dāye, and come not at
poure wyues. Let the prestes also whiche
come to the Lord sanctifie them selues lest
the Lords destrope them.

The. xlii. Chapter.

Thou shalt haue none other goddes
in my sight. Thou shalt make the no
grauen ymage, neither any similitud that
is in heauē aboue, eyther in the earth be
neth, oz in the water vnder the earthe.

Thou

The booke.

Thou shalt not worshyppe the, neyther
serue the, for I the Lord thy God am a ge
loue god: And visit the synne of y fathers
vpon the chylzen vnto the thyrde & fourth
generacio of the that hate me, & shew mer
cy vnto thousandes in them that loue me,
and kepe my comaundementes.

Thou shalt not take the name of the lord
god in vaine: For the lord will not holde
him guiltlesse y taketh his name in vaine.

The. xx. chapter.

Remember y Sabboth daie, that thou
sanctisfe it. Syre dayes shalt thou la
boure and do al that thou haste to doe, but
the seueneth daye in the Sabboth of y lord
thy God, in it thou shalt do no maner of
worke, thou and thy sonne, and thy dought
er, thy man seruante, and thy mayte ser
uant, thy cattel and the straunger that is
withyn thy gates, for in sixe dayes the lord
made heuen and earth, the see, and all that
in them is, and rested the seueneth day, and
halowed it. Honour thy father & thy mo
ther, that thy dayes may be long on y land,
which the lord thy god geueth thee.

Thou shalt not kyll.

Thou shalt not breake wedlocks.

Thou shalt not steale.

Thou shalt not bear false witness against
thy neyghboure.

Thou shalt not couete thy neyghbours
house

hauke, neyther shalt thou conet thy neygh-
bours wyfe, oꝛ his manseruaunte, oꝛ his
mayde, oꝛ his oxe, oꝛ his asse, oꝛ whatsoe-
uer thy neyghboure hath.

The .xxi. Chapter.

HE that smytheth a mā that he dye, shal
be slayne for it.

He that smytheth his father oꝛ his mother
lette hym be slayne for it.

He that curseth his father oꝛ his mo-
ther shall be put to death for it.

If men stryue together, and one smyte
another wyth a stone oꝛ wyth his fist and
he dye not, but lyeth in bed, yf he ryse agā
and walke wythout by on his staffe, then
shall he that smote hym go quyte, save on-
ly he shall beare his charges for lesyng his
tyme, and shall paye for his healyng.

If an oxe goze a man oꝛ a woman that
they dye, then the oxe shall be stoned, and
hys fleshe shal not be eaten, but the owner
of the oxe shall go quyte. If the oxe were
wont to pisse in tyme past, and it hath
bene tolde his master, & he hath not kepte
hym, but that he hath kyled a man oꝛ wo-
man, then the oxe shalbe stoned, and hys o-
wner shall dye also. yf ther be sette to hym
a some of money, then he shall geue for the
delyueraunce of hys lyfe, whatsoer is
put to hym.

If a man open a well oꝛ dygge a pytte, &

C. l. conee

The boke.

whether it not, & an ore or an alle sal therin
the owner of the pytte shall make it good,
& geue money vnto there master, & the ded
best shalbe his.

The xxii. chapter.

If a thefe be founde breakinge vp, & he
smittē that he dye, there shal no bloud
be shed for hym: but yf the sunne be vp
whē he is found, then there shal be bloud
shed for him.

If a man entise a mayd y is not be trou-
thed, and lye with her, he shal endowe her,
and take her to his wyfe.

Whosoever lieth w a beast shalbe slaine
for it.

He y offereth vnto any goddes same vnto
the lord onely, let him be utterly roted out.

Were not a straunger, neyther oppresse
him, for ye were strangers in the land of
Egypte.

If thou lende money to any of the peo-
ple y is pooze by the, thou shalt not be as a
traunt vnto him, nether shalt y oppresse
him with vsury.

If thou take thy neygbbours rayment
to pledge thou shalt deliuer it vnto him a-
gaine bi that the sunne go dōwne, for that
is his couering onely, euen the rayment
for his skinne, wherein he slepeth.

And when he crieth vnto me, I wil here
hym, for I am merciful.

Then

Thou shalt not rayle vpon the goddes, nei-
ther blasphemethe ruler of the people.

The. xxiij. chapter.

If thou mete thine enemies ore or his
asse going astraye, thou shalt bring
we to him againe. If thou se thy enemies
asse to sinke vnder his burthen, thou shalt
not passe by & let him alone, but shalt help
him to lift him vp againe. Thou shalt take
no giftes, for giftes blindeth the seinge, &
peruert the wordes of the righteous. Se &
no man appeare before me emptye.

The. xxiiij. chapter.

Moses was in the mount forty daies
and fortye nyghtes.

The. xxv. Chapter.

They shall make an arke of sethin wood
to cubites & a halfe longe, a cubite and
a halfe broude, & a cubyte & a halfe hye. And
thou shalt ouer laye it with pure gold, w-
thin and without shalt thou ouerlaye it, and
shalt make hye vpon it a crowne of golde
round aboute.

And thou shalt make two Cherubins
of golde.

The. xxvi. chapter.

And thou shalt make a baile of yello
silke, of purple scarlet, and with twy-
ned silke. Of brouder woork with pictures
shalt thou make it.

The. xxvii. chapter.

C. ii.

And

The booke.

And beneath vpon the hem, thou shalt make pomgarnates of yelowe sylke & purple and scarlate, rounde aboute hym, & belles of golde betwene them round about and let there be euer a golden bell, & a pomgarnate, a golden bell and a pomgarnate rounde aboute the hem of the tuncle.

The. xix. chapter.

Bring Aaron and his sonnes vnto the doore of the tabernacle of wytnes, and walsh them wyth water and take the garments & put vpon Aaron the strapte cote the tuncle of the Ephod, and the Ephod, and the brestlape: and gyde them to hyt wyth the bzodered gyrdell which is in the Ephod. And put the mytre vpon his heade and put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle and poure it vpon his heade and anoynte hym. And bring his sonnes, and put albes vpon them, and gyde them wyth gyrdles, as well Aaron as his sonnes. And put the myters on them, & the priestes office shall be theys for a perpetual law.

Euery one that toucheth the aulter, let hym be holpe.

The. xxi. chapter.

Aron and his sonnes shal walsh their handes, their fete therin: euen when they go into the tabernacle of wytnes, or when they go vnto the aulter to mynyster
and

and to burne the Lordes offerynge, they shall washe them selues wyth water, lesse they dye.

The. xxxi. chapter.

AND the Lord spacke vnto Moyses sayng: behold I haue called by name Bezaleel the sonne of bry, the sonne of hur of the tribe of Iuda. And I haue fylled him wyth the sprete of God, in wysdome and vnderstanding in knowledge, and in all maner of worke, to fynde out suche feates and to worke golde syluer & brasse, and in the craft to set stones and to carue in tymbre, and to worke in all maner of worke, man wyppre. And whē the Lord had made an ende of comenyng wyth Moyses vpon mount Synay, he gaue him two tables of wytnesse, euen tables of stone, wyrtten wth the fynger of God.

The. xxxii. chapter.

The people sat them downe to eate and drynke and rose vp agayne to playe. And the Lord sayde vnto Moyses: I haue sene this people, and beholde it is a styfnecked people,, and nowe suffer me, that my wrath maye waxe hote agaynst them, and consume the. And Moyses turned hys back and wente downe from the hyl, and the two tables of wytnes were in his hande: and the same tables were wyrtten on both leues, and were the worke of God, and the

The booke

wyrttyng was the wyrttyng of god grauen in tables. Moyses wraeth wared bore, & he cast the tables oute of hys handes, and bracke them beneth the hyll. Moyses sayde, Oh this people haue synned a great sinne, and haue made them goddes of golde. And nowe I praye the, eyther forgeue the their synnes, or (yf thou wylt not) wyte me oute of the booke, whiche thou hast wyrtten.

The xxxiii. chapter.

The Lorde spacke to Moyses, face to face as a man speaketh vnto hys frende. I wyl be called in this name of the Lord before the, and wyl shewe mercy to whome I wyl shewe mercye, and wyl haue compassion, on whom I wyl haue compassio. Thou mayst not se my face, for there shall no man se me and lyue. And I wyl take a waye myne hande, and thou shalt se my backe partes, but my face shall not be sene.

The xxxiiii. Chapter.

And Moyses was there wyth the Lord fortye dayes and fortye nyghtes, and dyd neyther eate nor drinke water. Moyses wiste not that the skinne of his face shone in maner of an hoine whyle he talked w hym.

The xxxviii. Chapter.

Al the golde that was occupied for all the worke of the holy place, was the golde of the waue offerynge, euen. xxxiij hundred, xxiij weight, and seuen hundred, and

and .xxx. sykeles accordyng to the sicke of y^e sanctuarie. And the semye of syluer y^e came of the multitude was syue scoze hundred weyght, and a thousand seven hundred & lxxv. sicles, after the sicles of y^e sanctuarie.

The fyrst Chapter of Leviticus.



If any man of you brynge a sacrifice vnto y^e Lord y^e shall bryng your sacrifice frome amonge these cattell even fro the oren and from the shepe. If his sacrifice be a burnt offering, let hym offer a male of the ore without blemyshe, & brynge hym (of hys owne voluntary wyll) vnto the doore of the tabernacle of wytnes before the Lord. And yf his sacrifice be of the flockes, namely of y^e shepe, or goates, let hym brynge a male without blemyshe for a burnt sacrifice. If the burnt offering for the sacrifice of the lord be of the foules, he shall bryng his sacrifice of y^e turtrel doves, or of the yong pigeons.

The.ii. Chapter

The soule that wyll offer a meate offering, vnto the Lord, the same offering shall be of syue floure, & he shal pour oyle vpon it and put frankincens thereon, and shall brynge it vnto Aarons sonnes the priestes.

The booke.

Al þe meate offeringes which ye shal bring
vnto the lord, shalbe made without leuen;
for he shal neither burne leuen nor hony in
any offering of the lord.

All the meate offeringes also that thou sea-
sonest with salte, neyther shalt thou suffer
the salte of þe couenaunt of god to be lacking
from the meate offering, but vpon al thin
offerings thou shalt bring salte.

The. iiii. Chapter.

And yf it be a sacrifice of peace offerin-
ges, & he take it from among þe doones
(whether it be male or female) he shal bring
such as is without blemishe before þe lord.

The. iiij. Chapter.

If a soule synne thowse we ignoraunce, &
hath done anye of those thinges which
the lord hath forbydden in his commaund-
mentes to be done, as yf the priest that is
anoynted do synne, according to the synne
of the people, let him bringe for his synne
which he hath synned a yong ore without
blemishe vnto the Lord for a syn offering.

And yf he bringe a shepe for a synne offer-
ing he shal bring a female without blemishe.

The. v. chapter.

If a soule touch any vncleane thinge:
whether it be a carion of an vncleane
beast, or of vncleane cattell, or vncleane
wozme, or if he touch any vncleannes of mā,
what soeuer vncleannes it be & a man is
wont

shalt not be despised with all, and not ware of it, and cometh to the knowledge of it, he hath trespassed, and shall confesse y he hath sinned in one of these things. Therfore shall he bring his trespass offering vnto the lord for his sinne which he hath sinned, a female frōe the flocke, a Lambe oz a She goate, for a sinne offeringe.

The. xl. chapter.

If a soule synne & trespass agaynst the lord & denye vnto his neighbour that which was take him to kepe, oz y was put into his handes, oz doth violent robbery, oz wrong vnto his neighbour, oz if he haue found y which was losse & denieth it & sweareth falsely vpon whatsoeuer thing it be that a mā doeth & sinned therein. If he haue so sinned oz trespassed, he shall restore agayne that he toke violently a waie, oz the wrong which he dyd oz that which was deliuered him to kepe, oz y lost thing which he found, & all that about which he hath sworn falsely, he shall restore it again in the whole summe, & shall adde the fift parte more thereto, & geue it vnto him to whome it perteineth the same day y he offereth for his trespass. And let hi bring for his trespass vnto the lord a Lam without blesse that is esteemed worth a trespass offeringe vnto the preaste.

The

The booke.

The fyre vpon the aulter shall burne & neuer be put out.

The. vii. Chapter.

And the priest that offereth any mans burnt offering, shall haue the skine of y^e burnt offering which he hath offered.

If any soule eate of the fleshe of y^e peace offering that pertaineth vnto the Lorde, hauing hys uncleannesse vpon hym or that doeth touche anye vncleane thinge that is of the vncleannesse of mā, or of any vncleane beast, or anye abhominacion that is vncleane, and then eate of the fleshe of y^e peace offeringe, which pertaineth vnto the lord that soule shall perishe from his people.

He shal not eate no maner of bloud whether it be of foule or of beaste whatsoever soule it be, that eateth any maner of bloud the same soule shall perishe fro his people.

The. vii. Chapter.

Moses layde vnto Aaron: go vnto the aulter and offer thy sacrifice for sine and make an attonement for the and the people, and thou shalt offer the offering of the people to reconcile them, as the Lorde commaunded.

The. x. Chapter.

Nadab and Abihu, the sonnes of Aarō toke eyther of them his censour, & put fyre therein, and putte cens thereupon, and offered strange fyre, before y^e Lord which

he commaunded them not, and ther went
a fyre out from the lord, and consumed the
and they dyed befoze the lord.

And the lord spake vnto Aaron, sayng
Thou shalt not drinke wyne nor strong
drynke, thou and thy sunnes that are with
the, when ye go into the tabernacle of wy-
nelle, lest ye dye. Let it be a lawe for euer
thowout your generacions, and that ye
may have knowledge to put difference be-
twene holy and unholy, betwene cleane &
uncleane, and that ye maye teach the chil-
dren of Israell all the statutes whiche the
Lorde hath spoken vnto them, by the hand
of Moses. The. xi. Chapter.

These are the beastes whiche ye shall
eate: Amonge all the catell that are on
the earth, whatsoeuer pecteth the hofe and
beutoeth it into two clawes, and cha weth
cud, among the beastes, that shall ye eate.

These shall ye eate of all that are in the
waters, what soeuer hath fynnes and ska-
les in y waters, sees & rivers y shall ye eate
let all othere be abhominacion vnto you.

Let euery creeping thing that creepeth vp
on the earth be an abhominacio vnto you.

The. xii. Chapter.

If a womā hath conceaued and borne a
man childe, she shall be uncleane. vii. da-
yes even in lyke maner as when she put a
parte in tyme of her naturall dyscalle.

And

The boke.

And in the. viii. daye, the fleſhe of the childes ſore ſkynne ſhall be cut awaye: and ſhe ſhall then continue in the bloude of her purifying. xxxii. dayes. She ſhall touch no hallowed thing, nor come into the ſanctuary vntyll the tyme of her purifying be out.

If ſhe beare a maydes child, ſhe ſhalbe vncleane two weekes, as when ſhe hath her naturall deſeale: & ſhe ſhall continue in y^e blood, of her purifying. lxxi. dayes.

The. xiii. Chapter.

When there appeareth a ryſing in any mans fleſhe, either a ſcabbe or a gylferyng white, and the plague of leproſye be in y^e ſkynne of his fleſhe, he ſhalbe brought vnto Aaron the prieſt, or vnto one of hyſ ſonnes the prieſtes, & the prieſt, ſhall loke on the ſore in the ſkynne of hyſ fleſhe.

And as long as the diſeale laſteth vpon hym, euen wythout the boott ſhall his habitation be.

The. xiiii. chapter.

And if I put the plague of the Leproſye in a houſe, of the land of your poſſeſſion he that oweth the houſe ſhall come, & tell y^e prieſt, ſaynge: my thynke that there is as it wer a leproſye in y^e houſe. And the prieſt ſhall commaunde the to emptye the houſe before the prieſt go into it to ſe the plague y^e all that is in y^e houſe be not made vncleane and then muſte the prieſt go into ſe the
houſe

house. If the preast also se that the plage be
in the walles of the house, and that they be
holowe strakes pale or red which seme
to be lower then the wall it selfe, the preast
shall go out at the house doozes, and shute
vp the house seven dayes. And the preaste
shall come agayne the seuenth dave, and if
he se that the plage be increased in y^e walles
of the house, the preast shall commaunde
them to take awaye the stones in whyche
the plage is, and let them caste them into
a foule place without the cyrie, and he shall
commaunde the house to be scraped with
in rounde aboute, and powre out the dust
(that they scrape of) without the cite into
a foule place. And they shall take other sto-
nes, and put them in the places of those
stones, and other moztar, to plaster y^e house
withall.

The. xv. Chapter.

If any mans sede departe from him in
his slepe he shall washe his flethe in
water, and be uncleane vntyll euen. And
all the clothes and all the furre where in
is suche sede of slepe, shall be washed with
water, & be uncleane vnto the euen.
And yf he that hath suche an yssue of seede
holpe with a woman, they shall bothe
washe them selues with water, and be un-
cleane vntyll euen.

The. xvi. chapter.

washe

The boke.

When Aaron hath made an ende of reconcyllynge the holy place, and the tabernacle of wytnes, and the aulter, he shal byrynge the lyue goate, and Aaron shal put bothe his handes vpon the heade of þe lyue goate, and confesse ouer hym all the mysdedes of the chyldren of Israell, and al ther trespasses, in all theyr synnes, puttynge the vpon the heade of the goate, and send hym awaye by the hande of a conuentent man, into the wyldernes. And the goate shal beare vpon hym all theyr mysdedes vnto þe wyldernes, and he shall let the goate go free into the wyldernes.

The. cxi. Chapter.

And whatsoeuer mā it be of the house of Israell or of the straungers that sojourn amonge you, that eateth any manner of bloude, I wyll set my face agaynst that soule that eateth bloude, and wyll destroy hym from amonge his people for the lyfe of the fleshe is in the bloude, & I haue geuen it vnto you vpon the aulter, to make an attonement for youre soules, for bloud shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israell, let no soule of you eate bloude.

The. cxiii. Chapter.

He shall kepe myne ordenaunces, and iudgementes, whiche if a man do, he shall lyue in them I am the Lorde.

Thou

Thou shalt not vnbear the secrettes
of thy brothers wyfe, for that is thy bro-
thers pryncipal.

Thou shalt not lye wyth mankynde as
wyth womā kynde, for it is abhominaciō.

Thou shalt lye with no maner of beast
to defyle thy selfe ther wyth, neiether shal a
ny man stande before a beast, to lye downe
thereto, for it is abhominacion.

The. xij. chapter.

When ye reape downe the rypple corne,
of your land, ye shal not reape downe
the v̄rmoste border of your fylde, neiether
shalte thou gather that whiche is lesse be-
hinde in thy barnest.

Thou shalt not plucke in all thy vyne-
parde cleane, neiether gather in the gra-
pes which are ouerscaped: But thou shalt
leauē them for the poure and stranger.

Neiether shalt the workmans laboure
abide wyth the vntyll the morninge.

Thou shalt not curse the deaffe, neiether
put a stonblyng blocke before the blynde.

Thou shalt not fauoure the poore, nor
honoure the myghty, but in righteousnes
shalte thou iudge thy neyghboure.

Thou shalt not hate thy brother in thyne
harte, but shalt in any wyse rebuke thy
neyghboure, that thou beare not synne for
hys sake.

Thou

The booke.

Thou shalt not lette cattel gender wth a contrarve kynde, neyther sowe thy selde wth myngled seede, neither shalt thou put on any garmente of linnen and wollen.

ye shalt not round the lockes of your deades neither shalt y^e marre y^e rustes of thy beards.

We shall not regarde them that worke wth lyzites, neyther seke after sothsaies to be despyled wth them.

Thou shalt ryle by befoze the hozebod, and reuerent the face of the olde man.

If a straunger sojourne wth you in your lande, ye shall not bere hym. But the straunger that dwelleth wth you shalbe as one of your selues; straungers in the lande of Egypte.

We shall do no vnrighteousnes in iudgement in meteyard, in weighte or in measure, true balaunce, true weyghtes, a true Epha, and a true gyn shall ye haue.

The .xx. chapter.

Ad the man that breaketh wedlocke wth another mans wyfe, eue he that breaketh wedlocke wth his neyghbours wyfe let hym be slayne, both the adounterer and y^e adounterelle.

If a man lye wth a beaste, let hym dye and ye shall slee the beast also.

If a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers secretes, they shalbe childlesse.

If

If there be a man, or woman that woꝝ
keth wyth a spyrte, or that is a sorhslayer,
let them dye, men shall stonẽ them wyth
stones, theyꝛe bloude be vpon them.

The. xxi. Chapter.

I Et not the preast take a wyfe that is
an aduoutresse, or polluted, noꝝ put frõ
her husband, foꝝ suche a one is holpe vnto
hys God.

If a preastes doughter fall to playe the
whoꝛe, she polluteth her father, therfoꝛe
must she be burnt wyth fyꝛe.

The hye preast shall take a mayde vnto
hys wyfe, but a wydow, a deuozled womã
or an harlote, shall he not marpe but shall
take a mayde of his owne people to wyfe,
neyther shall he desyle hys sede amonge
hys people: foꝝ I am the Lord which sanc-
tysye hym.

Whosoener of thy sede in theyꝛ genera-
tions hath any defozmite, let him not prea-
ce foꝝ to offer breade vnto his god: foꝝ who
soener hath any blemyshe, shall not come
nere, as yf he blynde or lame, or that hath
a bꝛuised nose, or that hath any myshapen
membꝛe, or is broken footed, or broken han-
des, or haue no heare on hys eye browes,
or haue a web or other blemish in his eyes
or be maninge, or skauld, or hath hys sto-
nes broken. No man that hath a blemish
and is of the sede of Aaron the preast shall

¶ .i. conig.

The boke.

come nye to offer the sacrifices of the lord.
Whē he hath a defozmite, let him not pre-
ace to offer the bread of his God, let hym
eate the breade of his god, enen of the most
holy and of the holy. Onely lette hym not
go in vnto the bayle, noz come nye the aul-
tar, whē he is defozmed that he polute not
my sanctuary, for I am the Lorde y sancti-
fye hym.

The. x. chapter.

What man soeuer of the sede of Aaron
is a leaper, or hath a runnyng yllue,
he shall not eate of the holy thinges vntyll
he be cleane.

Whatsoever hath a blemishe, that shal ye
not offer, for ye shall get nosanour therw.

The. xiii. chapter.

And when ye reape downe your har-
nest ye shal not make clean riddaunce
of the feld neyther shalt thou make any af-
ter gathering of thy haruest: but shalt lea-
ue it vnto the pooze, and the straunger.

The. xiiii. chapter.

He that blasphemeth the name of the
Lord, let him be slayne, & all the mul-
titude shall stone him to death.

If a man mayne his neyghbour, as he
hath done, so shall it be done to him, broke,
eye for eye, & toth for toth, enen as he hath
maymed a man, soo shall he be maymed
agayne.

The

The.rrv.chapter

Sixtye yerres thou shalt sowe thy felde, & sixtye yerres thou shalt cut thy vineyard and gather in the frute therof: but the seventh yere shalt be a Sabbath of rest vnto the lande.

And thou shalt halow that yere, euen þy first yere, & procure libertye theowte out the lande vnto al the inhabitors therof, for it shall be a yere of iudicium vnto you, and ye shall retourne every man vnto his possession, and every man vnto his kynrede again.

If thy brother be waxed poore, and falle in decaye with the, þy shalt releue him both the straunger and sojourner, that he maye liue with the, and þy shalt not take vsury of the or batage but thou shalt feare thy god, þy thy brother maye lyue with thee.

Thou shalt not geue hym thy money vpon vsury, nor lende hym the Corne for increase.

The.rrvi. Chapter.

Ye shall make you no ydoles nor grauen ymage nether reare you vppon any stone, nether shall ye set vp any ymage of stone in your land to worshippe it: for I am the Lord your god.

The.rrvii. chapter.

D.ii

One

The booke.

One cycle conteineth twenty halfeperes
Euery tith of the land which is of y
seede of the land, or of y frute of the trees is
the lordes, and is sanctified vnto the lord.
And yf a man will redeme ought of his ti
thes, let him and y fyfte parte therro. And
euery tith of ore and of shepe and of euery
beast y goerh vnder y Rod, eue euery tenth
shalbe holy vnto the lord. He shal not loke
yf it be good or bad, nor chaunge it. Els if
he chaunge it, both it, & that it was chaun
gyd withall, shalbe halowed vnto the lord,
and may not be redeemed.

The fyrst Chapter of Numeri.



All the nombres of y childzen
of Israel, thowwe out y hau
ses of theyre fathers, fro twen
ty yere & a boue, al that went
forth to the warre in Israel,
dewe al to the summe of sixe
hundred and thye thousand, fyne hundred
& fyfthe. But the Levites after the tribes
of theyre fathers, were nombred amonge
them.

The. iij. chapter.

And the lord spake vnto Moyses, say
ing: beholde I haue taken the Levites
from among the childzen of Israel, for all
the

the first borne that openeth the matrice amonge the children of Israel, & the Leuites shalbe mine, because all the first borne are myne: for the same daye that I smote all the first borne in the land of Egypte, I halowed vnto me all the first borne in Israel, both man and beaste, and myne they shalbe. I am the Lorde.

The whole summe of the Leuites whiche Moses and Aaron nombred, at the cōmāment of the Lorde thorowout theyre kynredes (euen al the males from a month olde and aboue) was. xxi. thousandes.

The. v. Chapter,

And the Lorde sayd vnto Moses: saye I speake vnto the childre of Israel, whether it be man or woman, if they haue committed any sinne that mā doth, & haue trespassed against the lord, that soule hath don amysse. Therfore they shall knowlege theyr synne which they haue done, and let hym restore againe the hurte that he hath done in the hole, and putte the fyfte parte of it more thereto, & geue it vnto hym whō he hath trespassed against. But & if there be not a man to restore the hurt vnto, nor a kynsmā of his, lette the trespass be made good vnto the Lorde, & it shalbe the priestes besyde the ram of the attonement, wherby an attonment shalbe made for him.

The. vi. Chapter,

When

The booke

The. vi. Chapter.

When either man or woman both separate them selves to abowe a bowe of an absteiner, & appointe them selves vnto the lord, he shall separate him selfe from wyne and stronge drinke, & shall drinke no vineagre of wyne, or of strong drinke nor shall drinke whatsoeuer is pressed out of grapes: & shall eate no freshe grapes nei ther yet dried. As long as his abstinence endureth shall he eate nothings y^e is made of the vyne tre, or of the carnels or y^e huske of the grape.

The lord blesse thee, and kepe thee. The Lord make his face shyne vpon thee, & be mercyfull vnto thee. The lordelyft vp his countenance vpon thee, & geue thee peace.

And they shall put my name vpon the children of Israell, and I will blesse them.

The. viii. Chapter.

And the Lord spake vnto Moses, saying: this is it that belongeth vnto the Leuites from. xxi. yere vpward, they shall go in, to wate vpon the seruice of the tabernacle of witnes, and from the age of xxi. yere, they shall cease waiting vpon the seruice therof, & shall serue no moze, but shall minister vnto theyr brethren, in the tabernacle of witnes, to wayte, but shall do no moze seruice.

The. ix. Chapter.

And

And the same day that the tabernacle was reared vp, a cloude conered the habytacth which was a tabernacle of the wytnesse: and at euen there was vpon the che habytation, as it were the similicud of fire vntyl the moyning. So it was alway, the cloud conered it by day, & the similicud by night, & when the cloud was taken vp from the tabernacle, then the childre of Israel iourneied, and where the cloud abode there the children of Israell pitched theyz tentes. At the mouth of the lord the childre of Israel iourneyed, and at mouthes of the lorde they pitched. And as long as y cloud abode vpon the habytacion, they laye still, and when the cloude tarped still vpon the habitation, long tyme, the childre of Israel kepte the watche of the Lord, & iourneyed not. And it chaunced that when the cloud abode a fewe dayes vpon the habytacion, they abode in their tentes, according to y comaundement of the lorde, and they iourneied also at the comaundemēt of the lord.

The. xi. Chapter.

The rascal people that was among the Ise a lusting, & turned the selues and wepte as did also the children of Israel, & sayd: we shall geue vs fleshe to eate, we remembze the fleshe which we did eate in Egypt for nought: And the cucumbers, and Melones Lekes, Onions and garlecke,
But

The booke.

But now our soules is dzyed awaye for
we can se nothing, saue Hanna. Hanna
was as coriander seede, and (so se to) lyke be
bell yon. And there wente forth a wynd fro
the Lorde, and brought quayles from the
see, and let them fall aboute the hoste, ene
a dayes iourney rounde aboute on euery
syde of the hoste, and they dyd see in the
ayre as it were two cubytes hye, ouer the
earth. And the people stode vp and all that
daye and all the nyght, and on the morow
they gathered quayles.

The. xii. Chapter.

Moses was a very meke man aboute
all the men of the earth.

The. xiii. Chapter.

And the Lorde spacke vnto moles say-
ing: sende men out to search y land of
Canaan whiche I gaue vnto the children
of Israell. And Moses at the commande-
ment of the Lorde sent forth out of the wy-
dernesse of Pharã such men as were al hea-
des of the children of Israell. Be of a good
corage, & bryng of the frute of y lande. And
it was about the tyme that grapes arripe.

And they came vnto the Riuer of Escolle
and cut downe there a bzanch wyth a clou-
ster of grapes, & twane bare it vpo a staffe.

The. xiiii. Chapter

The lorde is long oz he be angry, & full
of mercye, and suffereth iniquitte, and
styme

synne, and leaueth no man innocent, and
visiteth the vnrightheousnes of the fathers
vpon the chyl dren, in the thyrd and fourth
generacion.

The. xvi. chapter.

AND whyle the chyl dre of Israel were
in the wyldernes, they founde a man
that gathered styckes vpon the Sabbath
daye. And they that found hym gathering
styckes brought him vnto Moyses & Aaron
and vnto all the congregaciō, and they put
hym in warde, setinge it was not declared
what shulde be done vnto hym. And the
Lorde sayde vnto Moyses, Let the man dye
and let all the myltitude stone hym wyth
stones wythout the holle. And all the mul-
titude brought hym wythout the holle &
stoned hym wyth stones, and he dyed as y
Lorde commaunded Moyses.

The. xvi. chapter.

AND Eleazer commaunded that no
straunger whiche is not of the seede
of Aaron, come nere to offer cence befoze y
Lorde, that it happen not vnto him: like as
vnto Cozab and his company.

The. xvii. Chapter.

AND Moyses put the xii. Roddes befoze
the Lorde, in the Tabernacle of wy-
nesse. And on the morow, Moyses went into
the Tabernacle of wyntesse, and beholde,
the rod of Aarō for the house of Leui was
budded

The boke.

budded & bare blossomes and almondes.

The. xviij. chapter.

AL that breake the matrice in all flesh that men bzing vnto the lord, whether it be of men or of beastes, shalbe thine. Neuerthelater y firste boone of vnclean beastes shalt thou redeme likewise.

And the Lord spake vnto Aaron: y shalt haue none inheritaunce in theyre land, neyther shalt y haue any parte among them. I am thy parte & thy inheritaunce amonge the childe of Israel. Beholde I haue geuen the childe of Leui al the tenth in Israel to inherite, for the seruice which they serue in the tabernacle of wytnesse.

The. xx. Chapter.

Moses & Aaron gathered the congregation to gether befoze the rocke, & Moses said vnto them: heare ye rebellions must we fet you water out of this rocke? And Moses liste by his hand, & w his rode he smote the rocke two times, & the water cam out abundantly & the multitud drake, and there bestes also. And the lord spake vnto Moses & Aaron, because ye beleued me not to sanctifie me in the eyes of y childe of Israel, therfore ye shall not bring this congregation into the land which I haue geue the. This is the water of strife, because the childe of Israel strons with the lord, and he was sanctified in them.

When

When all the multytude sawe that Aaron was deade, they mourned for Aaron thyrty dayes and thowowout all the householde of Israell.

The. xxi. Chapter.

Oure soule lothe: h this lyght breade.
The Lorde sent fyerie serpētes among the people whiche stonge them, and muche people of Israell dyed.

And the Lorde sayde vnto Moyses: make the a fierie serpente, & set it vp for a signe that as manye as are bytten, maye loke vp on it and lyue. And Moyses made a serpent of Brasle, and set it vp for a sygne, & when y serpentes had bytten any man, he behold the serpente of brasle, and was healed.

The. xxii. Chapter.

And when the asse sawe the Aungell of the Lorde, he fel downe vnder Balaam and Balaam was wrothe, and smote the Asse wth a staffe. And the Lorde opened y mouth of the Asse, and he sayde vnto Balaam: what haue I done vnto y, that thou hast smytten me nowe thre tymes.

And Balaam sayde vnto the Asse: because thou hast mocked me. I wolde also ther were a sworde in myne hande for euen nowe wolde I kyll the.

And the Asse sayde vnto Balaam, am not I thine Asse which y hast rydden vpon
sence

The boke.

fence thou was bozne vnto this daye, was
I euer wonte to do so vnto y, he said naye.

The. xxiij. chapter.

God is not a man that he shulde lye ney
ther the sonne of man, that he shuld re
pente, shulde he saye and not do: or shulde
he speake & not make it good.

The. xxiii. Chapter.

There shall come a starre of Jacob, and
ryse a scepter of Israel, and shal smyte
the costes of Moab, and vndermyne all the
chilozen of Seth, and Edom shall be possel
sed, and they shall fall to the possession of
theyr enemyes, and Israell shal do manful
ly. Out of Jacob shall come he that shall
haue dominion, and shall destroye the rem
naunte of the cytie.

The. xxv. Chapter.

And beholde one of the childre of Isra
ell came and brought vnto hys bre
thren a radiant yfthe wyfe in the syght of
Moses, & in the syght of al the multitude of
the chilozen of Israell that wepte before y
doze of tabernacle of wyrtesse. And when
Phinehes the sonne of Eleazar the sonne
Aaron the preast sawe yt, he rose vp out of
the myddes of the company, & toke a wea
pon in hys hande, and whent after the mā
of Israell into the tente, and thruste them
thorow bothe the man of Israell, and also
the woman euen thorowe the belly of hyr,
and

and the plague ceased frome the chyldren of
 Israell.

The. xxviii. Chapter.

If a man dye and haue no sonne, ye shal
 turne his inheritaunce vnto his doughter,
 yf he haue no doughter, ye shal geue is
 inheritaunce vnto hys bzethzen, yf he also
 haue no bzethzen ye shal gyue his inheri-
 taunce vnto his fathers bzethzen, and if his
 father haue no bzethzen, ye shal geue hys
 inheritaunce vnto hym that is nere to hym
 of hys kindred, and he shal possesse it.

The. xxx. Chapter.

If a man bowe a bowe vnto the Lord,
 or sweare an othe to bynde hys soule,
 he shal not go backe wth his worde, but
 shal fulfill all that is proceded out of hys
 mouth.

The. xxxiii. Chapter.

Aron was an hundred and. xxxiii. yea-
 res olde whē he dyed in mount Hor.

The. xxxv. Chapter.

And front among the Cities which ye
 shal geue vnto the Leuites, ther shal
 be fyre cities for refuge, which ye shal ap-
 poynte to that intente, that he whiche kyl-
 leth mape fle thither. And to them ye shal
 adde. xlii. Cities mo, so that all the Cities
 whiche ye shal geue the Leuites mape be.
 xlviii. wth theyr suburbs. And the Ci-
 ties, whiche ye shal geue, shalbe out of the
 poss

The boke.

possession of thy childezen of Israel.

If the sleyer come wythout the borders of hys pryuiledged cities whether he was fled, yf a auenger of bloud synd hym wythout the borders of his freetowne, and sleys the Murtherer, he shalbe gyltelesse, because he shaloe haue bydden in his free tostone vntyll the death of the hye priest, and after the death of the hye priest to returne agayne vnto the land of his possession.

Neither shall one wytnesse aunswere to put a man to death.

We shall take none amendes for the lyfe of the murtherer, which is woorthy to dye.

The first Chapter of Deuteronomiū.



Icare the cause of your brethren and Judge righteously betwix euery man & his brother, & the straunger that is with him. He that ye knowe no faces in iudgement, but heare the small as well as the great, and be a scapde of no man, for y iudgementes is godes.

The. ii. Chapter.

At Sehon the king of Bosban wolde not let vs passe by him, for the lord thy God hardened his sprete, and made his herte tonghe, because he wolde deliuer him

him into thy handes, as it is come to paſſe
this daye. The. iiii. chapter.

O My og king of Baſu remained of
reſtaunt of the glauntes, whole bed
was a bed of Iron. And is it not yet at Ka
bah, among the childre of Ammon: ix. cu
bites doth the length therof conteyne, & 4
cubites the bredth of it after the cubite of
a man.

The. iiii. chapter.

What nation is ſo greate that god is
come ſo nye vnto, as the lord our god
is nye vnto vs in al thinges, as ofte as we
cal vnto him: Take heed, and make you no
grauen Image & picture of any maner of
figure, the likenelle of man oz woman, the
likenelle of anye maner of beaſt that is on
the earth, oz the lykenes of anye maner fe
thered ſoule, that flyeth in the ayre oz the
likenelle of any maner of woꝛme that cre
peth on the earth, oz the likenes of any ma
ner ſpythe that is in the waters beneth the
earth. Fe and leſt thou lyſte by thyne eyes
vnto heauen, & when ye ſeeſt the ſonne the
mone & ſtarres with all the hoſt of heauen
ſhuldeſt be deceauē, and ſhuldeſt woꝛſhipe
and ſerue the thinges which the Lord thy
god hath made to ſerue all nations vnder
the whole heauen.

The. v. chapter.

Thou

The booke.

Thou shalt make thee no graue ymage
of any maner of lykenesse that is in he
auen aboue, & that is in the waters beneth
the earth.

Thou shalt neither bowe thy selfe vnto
them, nor serue them, for I the lord thy
God, am a gelouse God, visiting the wic-
kednesse of the fathers vpon the children,
euen in the thirde and fourth generation: a-
mong them that hate me: and shewe mer-
cy vpon thousandes, among them that loue
me, and kepe my commaundementes.

Syre dayes thou shalt labour and do al
that thou hast to do, but the seventh day is
the Sabbath of the Lord thy God.

The .vi. chapter.

Hear O Israel, the lord our god, is
Lord onely, and thou shalt loue the
Lord thy god with all thyne herte, and w
al thy soule, and with all thy might. And
these worde which I commande the this
daye, shalbe in thy hart, & thou shalt shew
them vnto thy children, and shalt talke of
them when thou art at whom in thy house
and as thou walkest by the waye, & when
thou lyest downe, and when thou rysest vp
and thou shalt bynde them for a sygne vpon
thyne hande. And they shalbe warnin-
ges betwene thyne eyes, and thou shalt
wryte them vpon the postes of thy house,
and vpon the gates.

The

The. vii. Chapter.

The Lord thy God, he is God, and y^e a true god, which kepeth appointement and mercye vnto them that loue hym, and kepe his commaundemente, euen tho^o we bote a thousand generacions and rewardeth them that hate hym befoze hys face, so that he byngeth them to nought and doeth not deferre the tyme, but rewardeth hym that hateth hym befoze his face.

If ye harken vnto these lawes, God wyl loue the, and blesse the, and multiplye the, he wyl also blesse the frute of thy wombe, and the frute of thy lande, thy cozne, thy wyne and thy oyle, and the encrease of thy oxen, and y^e flockes of thy shepe in the lande whiche he sware vnto thy fathers to geue the. Thou shalt be blessed vnto al nacions there shalbe nether mā noz woman vnfrut full among you, noz any thyng vnfrut full amonge your cattel. Moreover y^e lord wyl take awaye from the all maner of infermyttes, and wyl put none of the euell deseales of Egypte (whiche thou knowest) vpon the but wyl sende them vpon al them that hate the.

The. viii. Chapter.

A Man dothe not lyue by breade onely, but by every word that procedeth out of the mouth of the Lord, dothe a manne lyue.

The booke.

Thy ramente wared not olde vpon the,
neither thy foote did swel those. xl. yeares.

The. ix. chapter.

Speake not thou in thy harte (after that
the lord thy god hath caste them oute
before thee) saying: for my righteousnes y
lord hath brought me in, to possesse this
land. Saye, but for the wickednesse of these
nacions, the lord hath caste them oute be-
fore thee. It is not for the righteousnesse
sake, or for thy right harte that thou goest
to possesse theyr land, but for the wycked-
nesse of these natiōs, the lord thy god doth
cast them out before thee, even to perform
the worde which the lord thy god sware
vnto thy fathers Abraham, Isaac, & Jacob.

For ye dayes & forty nightes I did ney-
ther eate bread nor drinke water, because
of all your synnes which ye synned in do-
ing wickedly in the sight of y lord in that
ye prouoked him vnto wrath.

The. x. chapter.

And now O Israel what doeth y lord
thy god require of thee, but to feare y
lord thy god, & to walke in all his wayes.
to loue him and to serue the lord thy god w
all thy harte, and with all thy soule, name-
lye that thou kepe the commaundementes
of the lord, and his ordinaunces which I
commaunde this daye to obserue.

The. xi. chapter.

Beholde

Behold I set before you this day a blessing and curse, a blessing: yf ye obey the commandmentes of the lord your god which I commaunde you this day. And a curse: yf ye wyl not obey the commandmentes of the lord your god: but turne out of the waye, which I commaund you this daye, to go after strange goddes, whiche ye haue not knowen.

The. xii. chapter.

Ye shall destroye all places wherin the nations which ye shall conquer sacred there gods vpon hye mountaynes on heles and vnder every thycke tree.ouer throw their aulters, & breake their pylers, and bozne their grones wth fyre, & he we downe the graue ymages of the goddes that they haue, & bring they names of the to nought out of that place.

The. xiii. chapter.

If thy brother, & the sonne of thy mother, or thine owne sonne, or thy daughter, or thy wyfe that lyeth in thy bolde, or thy frend which is as thine owne soule vnto thee, entice the secretly, saying, let vs go & serue strange goddes which ye haue not knowen, noz yet thy fathers. And thou be of the gods of y^e people which are round about you, whiche they be nye vnto thee, or far of fro thee, fro the one ende of y^e earth vnto y^e other. Thou shalt not consēt vnto

The hoke.

hym no; herken vnto hi, thyn eye shall not
picie hym, neyther shalt thou haue com-
passion on hym no; kepe hym secreste, but
cause hym to be slayne. Thyne hande shall
be fyrte vpon hym to kyll hym and then y
handes of all the people.

The. viii. chapter.

Thou shalt take all the encrease of thy
seede that the felde bringeth forth the yere
by yere.

The. x. Chapter.

There shall be no beggers among you.
If one of thy brethren amonge you
be poore wythin anye of thy gates in
thy lande, which the Lord thy God geueth
the, thou shalt not harden thy harte, no;
shut thy hande from thy poore brother, but
open thyne hande vnto hym, and lend him
sufficient for his neede whiche he hath.

The. xvi. Chapter.

Wrest not thou the lawe, no; knowe a
ny person, neyther take any rewarde
for gyftes blinde the wyle, and peruerter y
wordes of the ryghteous. That whiche is
iust and right shalt thou folow, that thou
mayst lyue, and enioye the land which the
Lorde God gyueth the.

The. xvii. Chapter.

At the mouth of two or thre wytnes-
ses shall he that is worthy of death dye.
At y mouth of one witness let no man dye.
That

Of Deuteronomium. fo. xxxv

That man that wpll do presumptuously
and wpll not herken vnto the priest, y stam
beth before the lord thy god to mynister,
oz vnto the iudge, that man shall dye, and
thou shalt put away euill from Israel.

The. xxi. Chapter.

This is the priestes dutye of the people,
and them that offer sacrifice, whether
it be ore oz shepe. They must gone vnto y
prieste, the shulder and the two chekes and
the mawe, the fyrst frutes also of thy corne
wyne, and oyle, and the fyrste of the well of
thy shepe shalt thou gyue hym. For the
Lorde thy god hath chosen hym out of all
thy trybes to stande and to minister in the
name of the Lord, he & his sonnes for euer.

Let there not be founde amonge you a
ny one that maketh his sone oz his dought
ter to go thowowe the fyre, oz y blesythwyth
crafte, oz a choser out of daves, oz that re
gardeth the flyinge of foules, oz a sorcerer,
oz a charmer, oz that asketh the truthe at
them that be deade.

The Lorde God wpll stee by vnto the
a Prophete amonge you euen of thy bre
thren, lyke vnto me, vnto hym ye shall hee
ken, accordyng to all thou desyrest of thy
lorde thy God in Mozeb.

The. xix Chapter.

The boke.

If an vnrighteous wytnesse ryse bp a-
gaynst a man to accuse him of trespase,
then bothe the men which steyue together
shall stande before the lord, before the pre-
stes and the iudges, whiche shalbe in those
dayes, and the iudges shall make diligente
inquisition. And yf the wytnes be founde
falle, and, that he hath geuen false wytnesse
agaynst his brothe, then shall ye do vnto
him, as he had thought to do vnto his bro-
ther, and thou shalt put euell a waye frō the

The. xx. Chapter.

If any man be betrouthed vnto a wyfe
and haue not takyn her, let hym go and
retourne agayne vnto hys house, lest he dye
in the battayle and an other man take her.

If any man feare and be faynte herted,
let hym go and retourne home to hys house
lest he make his brothers hart faint as wel
as hys.

The. xxi. Chapter.

Thou shalt geue to y first borne double
portion of all that thou hast, for he is y
first of thy strength, and to hym belongeth
the vyghte of the first borne.

If any man haue a sonne that is sub-
borne & disobedient, that he wyl not harken
vnto the voyce of hys father, and the voyce
of hys mother, & they haue chastened hym,
& he wolde not harken vnto them. Then
shall his father and his mother take hym &
hys

Of Deuteronomium fo. xxxvi

brynge hym out vnto the eldres of that cyt-
tie, and vnto the gates of that same place, &
saye vnto the elders of the cytie. This oure
sonne is stubburne and disobedient: wyl
not herken vnto oure voyce he is a ryotous
& a drunkarde. And all the men of that cy-
tie shall stone hym wyth stones vnto deeth.
And thou shalt put euell a waye from the, &
all Israell shall heare and feare.

If a man haue committed a trespass
worthy of deathe, and is put to death for it
and thou hangest hym on a tree, but thou
shalt burye hym the same daye, for the
curse of god is on him that is hanged.

The. xxi. Chapter.

Thou shalt not se thy brothers ore, or
they go astray, and wythdrawe thy self
from them: But shalt brynge them againe
vnto thy brother. And if thy brother be not
nye vnto the, or if thou knowe him not the
brynge it vnto thyne owne house, & it shall
remayne wyth the vntyll thy brother aske
after them, and then deliuer them hym a-
gayne. In lyke maner shalt thou do wyth
his asse, and so shalt thou do wyth his ray-
mens, and wyth all lost thinges of thy bro-
ther whiche he hath lost & thou hast found,
shalt thou do lykewise, for thou maist not
hyde it. Thou shalt not se thy brothers asse
or ore fall downe by the waye and wyth-
drawe thy selfe frome them, but shalt

C. lxxx.

helpe

The boke.

helve hym to heue hym vp agayne.

The woman that not weare that whsch
perceynerh to the man, nether shall a man
put on womans rayment. For all that do
so are abhominacion vnto the Lorde thy
God.

If a man be founde lyinge wyth a wo-
man that hath a wedded husband, they shal
dye eyther other of them, bothe the manne
that laye wyth the wyfe, and also the wyfe
and so thou shalt put away euyl from
Israell.

The. xxiij. Chapter.

There shalbe no whoze of y^e daughters
of Israell, nor whoze keeper of the son-
nes of Israell. Thou shalt nether bring the
byze of an whoze, nor the price of a dogge
into the house of the Lorde thy god in any
maner of booke: for eue both of them ar ab-
hominacion vnto the Lorde thy God.

Thou shalt not hurte thy brother by u-
sury of money, nor by vsury of corne, nor
by vsury of any thing that he maye be hurt
wythall vnto a straunger thou mayst lend
vpon vsury but not vnto thy brother, that
the Lord thy God may blesse the in al that
thou settest thine hand to in the land wher
ther thou goest to conquer it.

When thou haste bowed a vow vnto y^e
lorde thy god, thou shalt not slacke to paye
it: for the lorde thy God wyl surely require
it

se of the, and it shalbe synne in the. If thou
 shalt leue bowing it shalbe no synne in the
 but that whiche is once gone oute of thy
 lippes, thou must kepe and do, accordinge
 as thou hast bowed vnto the Lord thy god
 of a fre wyll, and as thou hast spoken with
 thy mouth.

The. xxi. chapter.

When a man hath taken a wyfe and
 ... marped her if she fynde no sauour in
 hys eyes because he hath espyed some vn-
 clenens in her, then let hym wyte her a byt
 of deuorcement and put it in her hands, &
 sende her out of hys house and let her go, &
 be another mans wyfe.

When a man taketh a newe wyfe, he
 shall not go a warefare, neyther shalbe
 charged wyth any busyness, but shalbe fre
 at home one yere, & reioyce with his wyfe
 whiche he hath taken.

The. xxv. Chapter.

If brethren dwell to gether, and one
 ... of them dye, and haue no chyldre, the
 wyfe of the dead shall not mary wythoute
 vnto a straunger, but hys brother shall go
 in vnto her & take her vnto wyfe, and oc-
 cupy the reuyme of hys kynsman. And
 the eldeste sonne whiche she beareth shal
 succede in the name of his brother whiche
 is ded, & his name be not put out of Israel.

Thou shalt not haue in thy bag two
 maner

The boke.

of weightes a great & a smal neyther shalt thou haue in thy house diuers measures a greate and a small: but thou shalt haue a right and iuste weight, and a perfect measure shalt thou haue, that thy dayes maye be lengthened in the land, which the lord thy god geneth thee, for all y^e do such thinges, and all that do vnrighte ar abhominacion vnto the lord thy god.

The. xxvii. Chapter.

Cursed be the mā that maketh any carved or molten Idol, & abhominacion vnto the lord the worke of the handes of y^e craftelman, & putteth it in a secret place.

The. xxix. Chapter.

I haue led you forty yere in weldernes & your clothes are not wared olde vpon you, and thy shoe is not wared olde vpon thy fote.

The. xxxii. Chapter.

Perfect is the worke of the most mighti god for all his wayes are iudgemente, he is a god of truthe, without wickednesse righteous and iust is he.

The lordes part is his folke, and Iacob is the portion of his inheritaunce.

He that shoulde haue bene vpright, whē he wared sette, spurned in his helc: Thou art wel fed, thou art growen thicke, y^e arte laden with fatnesse. And he forsoke god his maker, and regarded not the God of his salua-

of Deuteronomium fo. xxxviii
saluacion.

I alone am god, and there is none but I
I kyl and wyll make a lyue, I wound & I
wil heale, neyther is there any that can de
lyuer oute of my hande.

The. xxxiiii. Chapter.

Moses was an hundred and twentye
yete olde when he dyed, his eye was
not dimme, noz his naturall colour abated.

The bok of Iosua the. iii. chapter.



As sone as they that bare the
arke came vnto Jordan, and
the fete of the priestes y bare
the arke were depped in the
brym of the water (for Jorda
bleth to fyl al his banckes al
the tyme of haruest) the waters also y cam
downe frome aboue, dyd rylc vp vpon an
heape, (and appeared as greate as a moun
tayne,) departed sarre from the cytye of
Adam, that was be side Zartan.

And y waters that were beneth toward
the see of the wilderness, fel awaye & depar
ted into the salte see and the people wente
right ouer a gainst Jericho. And y priestes
that bare the Arke of the appyntemente of
the lordes, stode vpe within Jordan ready
prepared, and all the Israelites went ouer
thorow the drye, vntyl all the people were
gone cleane ouer thorow Jordane.

The. iii. Chapter.

And

The boke.

And as soone as the soles of 7 priestes fete were set on the drye land, the waters of Iordā returned againe vnto their place, and went ouer all theyr banckes as they dyd before.

The. v. chapter.

The Manna ceased on the morowe after they had begone to eat of the corne of the land neyther had the children of Israel Manna any more, but did eate of the corne of the lande of Canaan that yere.

The. vi. Chapter.

And Iosua saued Rahab the harlot, & her fathers household, and al that she had, & she dwelte in Israel euen vnto this day, because she hid the messengers, which Iosua sent to spye out Iericho.

The. x. Chapter.

Sunne stand thou still vpon Gibeon, & thou Moone in Aialon. And the sunne abode, and the moone stode still, vntyl the people auenged the selues vpon theyr enemyes, is not this writte in the boke of the righteous? The sunne I saye abode in the middelt of heauē, & hastid not to go downe by the space of an hole daye. And ther was no daye lyke that, before it, or after it, that that the lord heard the voyce of a man: for the lord sought for Israel.

The. xlii. chapter.

I Osua the sunne of Nun, the seruant of
the Lord dyed, being an hundred & ten
yeres old.

The booke of Iudges.

The first Chapter.



A Donibezek fled, & they follo-
wed after him & caught him
and cut of his thombes, and
his great toes. And Adoni-
bezek sayd: thzelscore and ten
kinges hauing theyre thom-
bes and great toes cut of, gathered theyr
meate vnder my table. As I haue done, so
god hath done to me againe.

The. iiii. Chapter.

And Abud put forth his leste hande, &
toke the dagger from his right thigh
and thrust it in king Eglons belly, and
haste went in after the blade. And the scabbard
closed the haste so that he might not drawe
the dagger out of his belly, but the dente
came out.

Dauid the sonne of Anath slew of the
Philistines. xl. hundred men with an
Organe, and deliuered Israell.

The. l. chapter.

I Abel Haber's wyfe toke a nape of the
tent, an an hammer in her hand, and
went softly vnto him, and smote the nape
into the temples of Sisaras head, & fastened
it

The boke.

He into the grounde for he stombered for; e
was wery.

The. viii. Chapter.

And he had. lxx. sonnes of his body be-
gotten for he had many wyues.

The. ix. Chapter.

And whan Abimelech hadde fought a-
gainst the Citie of Sichem all that
daye he toke it and slewe the people y^e was
therin and destroyed the cytie, and sowd
salte thowowe it.

The. xiiii. Chapter.

And beholde a yonge Lyon roared by
Samion and he tare him, as he wold
haue rente a kydde, and yet had nothing in
hys hande.

The. xv. Chapter.

And Samion found a rotte sawe bone
of an Asse, and put forth his hand and
caught it, and slew a thousand me therw.

The. xvi. Chapter.

And Samion toke his rest tyll myd-
nyghte and arose at mydnyght & toke
the doores of the gate of the cite, & the two
side postes, and rent the of with the barre
and all, and put them vpon hys shoulders,
and caried them vp to the tope of an hyll y^e
is betoze Bethan.

The. xv. Chapter.

And among all these folke of Gibeon,
wete leue, & lefte handedmen wch
every

euery one coulde stynge stones at an heare
by sadthe, and not mylke.

The boke of Ruth the .iiii. Chapter

This was the maner of olde tyme in I-
sraell concerninge pchurches and cha-
ngyng for to stablishe all thyng, that a man
must plucke of his shoe & geue it his neygh-
bour, & this was a sure wicnes in Israel.

The .i. boke of Kinges the .i. Chapter.



And my Lorde, as trulpe as thy
soule lyueth my Lorde I am a
woman that stode before thee,
here prayinge vnto the Lorde:
for this ladde I prayde and the
Lorde hath geuen me my desyre whiche I
asked of him, and therfore I haue geue him
vnto the lorde, as longe as he is mete for
the Lorde:

The .ii. Chapter.

There is none so holy as the Lorde, for
wythout y is nothing. Neither is ther
any of strength as is our Lord.

The lorde is a god of knowledge and his
purpose come to passe.

The lord kyllerh; maketh a lyue bringeth
downe to the graue, & fetcheth by againe.

The

The booke.

The lord maketh poore, & maketh rich,
bringeth lowe, and geneth vp on hye. He
repleth vp the poore oute of the duste, & lyf-
teth vp the beggar from the donghil, to set
him among princes, and to enheret them
with the seats of glozy.

¶ If one man synne against an other, dat
esmen may be iudges: but if a man synne
against god, who wylbe his daylman?

They that worship me, I wyl worship,
and they y despise me shall come to shame.

The. iiii. chapter.

I haue tolde Ely, that I wyl iudge his
house for euer, for y wickednes which
he knoweth. For when the people cursed
his sonnes, for y same wickednes, he hath
not corrected them, and therfore I haue
sworne vnto the house of Ely, y the wic-
kednes of Elys house, shal not be purged
with sacrifice nor offering for euer.

The. v. chapter.

And it fortuneth y whe he made me-
moriall of the arke of god, Ely fell frome his
sole backward upon the threshold of the
gate, & his necke brake, and he dyed.

The. vi. chapter.

Samuels sonnes Joell and Abia wal-
ked not in his waies, but turned asid
after lucre and toke rewarde, and peruer-
ted the right.

The. ix. chapter.

Dauid

Saul was a goodly yonge man and a
fayre, so that among the chyldren of
Israel there was none goodlyer then he.
For from the shouldeys upward he was
hyer then all the other people.

He that is now called a prophet was in
the olde tyme called a seer.

The. xi. chapter.

All the men of Jabes sayth vnto Na-
bas: make a couenaunt with vs, & we
will be thy seruantes. And Nabas & Ami-
monite answered the: In this wil I make
a couenaunte with you, yf I maye thurst
pate all your righte eyes, and bynge the
shame vpon all Israell.

The. xii. chapter.

Saul sayde vnto the people: I am old
& graye headed, & behold my sones
are with you & I haue walked besore you
from my childhod vnto this daye, behold,
here I am, beare recorde of me before the
lord & his annointed. Whose ore haue I ta-
ken: or whose alle haue I taken: whome
haue I done wronge to: whome haue I
hurte: or of whose hande haue I releyued
any byrde, to blynde my eyes therewith &
I will restore it you agayne. They sayde:
thou hast done vs no wrong, nor hurte vs
neyther hast thou taken ought of any ma-
nes hande.

The. xiii. chapter.

I. i.

I. i.

The booke.

It is no hardnesse with the lord to saue
eether in manye or in fewe.

The xv. Chapter.

Hathe the Lorde as greate pleasure in
burnte sacrifices and offeringes, as
when the voyce of the lorde is obeyed: We
holde, to obeye, is better, than sacrifice and
to hearken is better then the fat of rammes
For rebellyon is as the synne of wyche
crafte, and stubbernesse is as the wycked-
nesse of Idolatry.

The. xvi. Chapter.

God seeth not as man seeth, for man lo-
keth on the outwarde apperaince, but
god beholdeth the hearte.

And so it forsyneth that when the euyl
spirite sente of god came vpon Saule, Da-
uid toke an harpe and playd with hys hād
and so saule was refreshed and byd amend
and the euyl spirite departed from hym.

The. xvii. chapter.

Then sayde Duid to the Philistine
Goliath: thou comest to me w alwerde
aspere, and a thylde, but I come to the in
name of the lord of hostes, the God of the
hoost of Israel whom thou hast railed vpo

The. xxi. chapter.

And the prieste answered Dauid and
sayde, there is no commē bread vnder
my hande, but here is halowed bread yf the
yng men haue kepte them selues frome
vncleane

uncleane thinges especially women.

The. xxi. chapter.

The seruantes of kinge Saule wolde not moue theyr handes to fall vpon the priestes of the Lorde. Doeg the edomite turned and ranne vpon the priestes, and slue that same daye foure scoze & fyue persones that vpon were a linnen Ephod.

The. xxiii. chapter.

And Dauid sayde vnto hys men, the Lorde kepe me from doinge y thynge vnto my mayster the lordes anointed, for I laye my hande vpon hym, seinge he is the anointed of the Lorde.

The. xxvi. Chapter.

Who can laye his hande on the lordes anointed and be gyltlesse?

The. xxx. Chapter.

As his parte is that goeth downe and syngeth, so shall his parte be that carryeth by y stufte, y it may be parted a lyke.

The. ii. booke of kynges the
firste Chapter.

The bowe of Ionathas, and the swerde of Saule turned neuer backe agayne emptye from the bloude of the slayne, and from the fette of the myghtye warriors.

The. v. Chapter.

Dauyd was thyrty yere olde when he begā to raigne, & he raigned forty yere.

The booke.

In Hebron he reigned ouer Iuda. 7. yerres
& syre monethes. And in Ierusalē he reig-
ned thirte and thre yerres ouer all Israel
and Iuda.

The. vi. chapter.

Vza put his hand to the arke of god, and
held it, for the oren stumbled & the lord
was wroth with Vza, and god smote hym
in the same place for his fault, and ther, he
died befoze the arke of god.

And Dauid said vnto Michol, I thought
to daunce befoze the Lord, which chose me
rather than thy father and all his kin, and
commaunded me to be ruler ouer al y peo-
ple of the lord, euen ouer Israel: And ther-
foze will I piae befoze the lord: And will
yet be moze vile thē so, and wilbe mcke in
myne owne sight.

The. x. chapter.

Hanon toke Dauids seruauntes, and
shaned of y halfe of euery mans Ver-
de, and cut of theyr garmentes in the mid-
dle, euen hard to the buttockes of them, &
sente them awaye.

The. xi. Chapter.

Vrias answered Dauid. The arke of
Israel & Iuda, dwel in paultions, & my
Lord Ioab & the seruauntes of my lord lye
vpon the flat earth, and shall I then go in
to mine house, to eate and drinke, and lye
with my wyfe: By thy lyfe, and by the life
of

of my soule, I will not do this thinge.

The. xii. Chapter.

AND David said vnto Batha, I haue synned against the lord. And Batha sayd vnto David: the lorde also hath put a way thy synne. thou shalt not dye. Howbe it, bycause in doinge this dede, thou hast giuen the enemyes of the lorde a cause to rayle, the child that is bozne vnto the shall surely dye.

Then sayd his seruantes vnto him: what thing is this, & thou hast done? Thou diddest fast & wepe for the child, while it was a liue, and as soon as it was dede, & diddest rise vp, and eate meate, he sayde: while the child was yet a liue, I fasted & wepte, for this I thought, who can tell whether god will haue mercye on me, & the child may liue. But now seing he is dede, wherfore should I fast: can I bring him againe any more. I shall go to him, rather then he shall come agayne to me.

The. xiiii. chapter.

IN all Israel there was not so goodly a man as Absalom, for he was verie beautifull, in somuche that from the sole of his foote to the toppe of his head, ther was no blemishe in hym. And when he shaued his heed (for at euery yeres ende he shaued it, bycause the here was heavy on him, & must be shaued) the here of his heed weied

The boke
two hundred ficles after the kings weyght,
The. xvi. Chapter.

The counsaile of Abithophel whych he
counsayled in those dayes, was as a
man had asked counsaile of God, both w
Dauid and wyth Absalon.

The. xxi. Chapter.

Wyth the godly thou shalt be godly, &
wyth the man that is vncorrupt thou
shalt be vncorrupte, wyth the pure thou
shalt be pure, and wyth the froward thou
shalt be frowarde.

The. xxiii. Chapter.

He that beareth rule ouer men, ought
to rule iustely in the feare of God.

The. xxiiii. Chapter.

And Dauid sayde vnto God: I am in
extreme trouble, we wyll fall now in
to the hande of the lord, for muche is hys
mercy, and let me not fall into the hande
of man.

The. iii. boke of kinges the. iii. chap,



Goe vnto thy seruante an
vnderstanding heart to iudge
the people, that I maye, de
cerne betwene good & badde
Beholde I haue done accor
dyng to thy petition, for I
haue geuen the a wyle and
an vnderstanding hearte, so that ther was
none

none lyke the besoze the, neiſther after the
ſhall any aryle lyke vnto the.

The. iiii. Chapter.

Vnder Jair the ſonne of Danaſſe was
the region of Argob, whiche is in Ba-
ſan, thre ſcoze greate Cyties wyth walles
and barres of bzaſſe.

And Salomons breade ſoz one daye was
thirty quarters of manchet flour, & thre
ſcoze quarters of meale, ten ſtalled Oxen,
and. xx. out of the paſtures, & an hundred
ſhepe, beſydes barres and buckes, & wylde
goates and Capons.

And Salomon had. xl. M. ſtalles of hoz-
ſes ſoz charettes, and. xii. M. horſemen.

The. viii. chapter.

Where as it was in thine hart to build
an houſe vnto my name, thou diodeſt
well that thou waſt ſo mynoded.

Salomon offered vnto the Lord, xxii. M.
oren & an hundred and xx. thouſand ſhepe.

The. x. chapter.

Silver was nothing worſe in the da-
yes of Salomon. And he made ſyluer
in Jeruſalem as plenteous as ſtones.

The. xi. chapter.

Salomon had ſeuenu. C. Quenes, and
thre hundred Concubines.

The. xii. chapter.

My father made yout yoke greuouſe &
I wil make it greuouſer, my father

The boke

also chastised you with whippes, but I will chastise you wpyth Scorpions.

The. xxi. Chapter.

I Eroboam stretched out his hand from the aulter saynge: holde the man of god And his hand whiche he put forth against hym dyed vp, and he coulde not pul it in agayne.

The. xxi. Chapter.

The Rauens brought Elias bread and fleshe in the mornynge, and lykewylse breade and fleshe in the euening, and he dranke of the broke Cherish.

The. xxi. Chapter.

Elia arose and dyd eat and drynk and walked in the strengthe of that meate fourtye dayes and forty nyghtes, euen vnto Horeb the mounte of God.

I haue leste me. vii. D. in Israell of which neuer man bowed his knees vnto Baall, nor kyssed hym wpyth his mouth.

The. xxi. Chapter.

And it fortuneth that whē Ahab heard those wordes, he rent his clothes, and put sackcloth aboute his fleshe, and fasted, and laye in sackcloth and went bare foote And the worde of the Lorde came to Elias the Thesbyte, saying: seeest thou how Ahab humbleth him selfe before me, I wpyll not bynge the euyll in hys dayes, but in hys sonnes dayes, wpyll I bynge in euyll vpon
on

Upon hys house.

The. xxi. Chapter.

And there came fourth a certayne spirit, and stode befoze the Lorde, & sayd I wyl perswade hym, and the Lord sayde vnto hym where wylth: And he sayd I wyl go oute and be a false spirite in the mouth of all the prophetes. He sayde: thou shalt perswade hym and preuayle, go forth then and do euen so. Nowe therfore holde, the Lorde hath put a lyinge spirith in y^e mouth of all these thy prophetes.

The. iiii. booke of kynge the
firste Chapter.



Elias was an heary man, & gyrd with a girdle of lether about his loynes.

The. ii. chapter.

E Elias toke his mantel, & wrapte it together and smote the waters, and they were deuyded parte the one waye and parte the other.

The. iii. Chapter.

But nowe bring me a mynstrell, & whā the mynstrell playde, the bande of the Lorde came vpon Eliseus.

The. liii. Chapter.

The boke.

O Thou man of god, there is deathe in the pot and they coulde not eate thereof, but he sayd bzing meale, and he cast it into the pot, & said: Fyl for y people, y they maye eate, & there was no moze harme in the potte.

The. vi. chapter.

And beholde there was a great dearth in Samuria, & Benhadad king of Siria besieged it vntyll an Asses head (was sold) for four scoze syluer pence, & the fourth part of cab of doues dunge. v. sicles.

The. xiii. chapter.

And the souldiers of the Moabites came into the land the same year, & it chaunced as some of them were buryeng a man, & spied the souldiers, they cast the mā into the sepulchre of Eliseus, and when the mā was rolled downe, & touched the bodye of Eliseus, he reuued and stode vppon his feete.

The. xiiii. chapter.

Hezekia put away the hil aulters, and brake the Idolles, and cut downe y groues, & al to brake the brasē serpent that Moles hadde made, for vnto those dayes y childzed of Israel dyd burne sacrifice to it, and he called it Nehustan.

The. xxix. chapter.

And so it came to passe: y the selfe same night the aungell of the lorde wente oure and smot in the host of the Assirians

an hundred foure score and fyue thousand.

The. xx. chapter.

AND Hesekia turned his face to the wall, and prayed to the lord saying: I beseeche the nowe O Lord, remembre how I haue walked before the in truth & wpyth a perfecte hearte, and haue done that wpythe is good in thy syght, & Hesekia wepte sore. Elaye sayde to Hesekia: Thus sayth the lord god of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I wyll heale thee, so that on the thyrde daye, thou shalt go vp into y^e house of the Lorde. And I wyll adde vnto thy dayes yet fyftene yeaere.

Shall the shadowe go forwarde ten degrees or go backe agayne ten degrees. Hesekia answered it is a lyght thyng for the shadowe to go downe ten degrees, (nether is that my desyre,) but if the shadowe go backward ten degrees it is no light thyng. And Elaye the prophete called vnto the lord, and he brought the shadowe ten degrees backwardes, by which it had goen downe in y^e dial of Ahar.

The. xxii. chapter.

THE Kyng Josua sent Saphan, sayeng go vp to Heskia the hve prieste that he make summe the syluer which is brought into the house of the Lorde, whiche the keepers of y^e porch haue gathered of y^e people.

cc.

Howe

The boke,

Howe be it let no rekenyng be made wpyth
them of the maneyre that is delyuered into
theyr handes for theyr vls is to deale sayth
fully.

The first booke of Chronicles the tenthe Chapter.



Aule dyed for his trespasse that
he trespassed agaynst the Lord
in that he kepte not the worde
of the Lord, & in that he sought
and asked counsaile of a wo-
man that wrought wpyth a spirite and as-
ked not of the Lorde. And therfore he due
hym and turned the kyngdome vnto Da-
uid the sonne of Esay.

The. x. Chapter.

And Chenaniah the chiefe of the Le-
uites, was mayster of the songe, for
he taughte other to synge because he was
a man of vnderstandyng.

The. xvi. Chapter.

O Gene thankes vnto the Lorde, call by
on his name, make his actes knowne
among the people, Sing vnto him, & playe
vnto him, talke of all his wondrefull dedes.
Reioyse in his holy name: let the hartes of
them that seke the Lord be gladd: Seke y
lord, & his strength, seke his preserue alway.
Touch not myne anoynted, and do me

Propheies no harme.

The. xx. Chapter.

And there chaunced yet agayne ware
at Beth, wher as was a mā of a great
 stature wyth. xxiij. fyngers and toes. vi.
 on euery hand and. vi. on euery foote, and
 was the sonne of Naphath.

The. xxi. Chapter.

And dauid sayd vnto God: I am in an
 hercedyng stryte. Lette me fall now
 into the hand of the lord, for passing great
 are his mercies, but let me not fall into the
 hande of men.

The. xxii. Chapter.

And David sayd vnto Salomon: my
 sonne, I thought (as it was i my hart
 to buylde an house vnto the name of y lord
 my God, but the worde of the Lorde came
 to me, saying: thou hast shed muche bloude
 and haste made greate battels, thou shalt
 therfore not buylde an house vnto my na-
 me for thou haste shedde muche bloud vpon
 the earth in my syght.

The. xxiii. Chapter.

And the Leuites were nombred from
 the age of xxx. yere and a boue, & the
 numbze and summe of them was. xxxviij.
 M. men. Of whiche. xxxliij. M. were set to
 fourther the worke of the house of the lord
 and. vi. thousande were officers and iud-
 ges. iiii. thousande were porters, and. iiii.

The boke.

H. prayled the lord wth suche instrumentes as was made to prayle wth hall.

The. xxi. chapter.

I Eouthum and Benian executed y^e seruice in the house of God, at the kinges hande. And the multitude of them wth they^r brethren that were instructe in the songes of the lord euen all that were comyng were two hundred fourescore & eight.

The. xxviii. chapter.

The Lorde searcheth all heartes, & vnderstandeth all the ymaginacyon of thoughtes

The. xlii. Chapter.

Oure dayes on the earth are but as a shadow and there is none abydinge.

The. ii. boke of the Chronicles
the. Vi Chapter.

No wyll God in very dede dwel wth men on earth: behold heauen, & heauē aboue all heauens do not contayne the: how much lesse the house which I haue buylded.

The. viii. Chapter.

This house whiche I haue sanctified for my name w^l I cast out of my sight and wyll make it to be a prouerbe and a Testamonge all nations

And euery one that passeth by shall be
also.

affoned at this house whiche belonged to
the moost hye God and shall save. Why
hath the lord delte on this fashion wth this
lande, and wyth this house? And they shall
answere, bycause they forsoke y^e lord god
of they^r fathers, whiche brought them out
of the lande of Egypte, and caught holde
on other goddes, and worshypped them, &
serued them. eue therfore hath he brought
all this euell vpon them.

The. xliiii. Chapter.

Had Asa cryed vnto the lord his god,
& sayd: lord it is no harde thyng wyth
the to helpe eyther manye, or them that
haue no power. Helpe vs therfore O Lord
oure God, for we truste to the and in thy
name we go agaynst this myltitude.

The. xlv. chapter.

The eyes of the lord behold all the earth
to strengthe them that are of perfecte
hearte towarde him.

The. xlvii. chapter.

Had the spirit of God came vpon Za-
charye the sonne Jehoiada the preast,
whiche stode by the people and sayde vnto
them. Thus sayth god; Why transgresse
ye the commandementes of the lord, that
ye can not prospere.

For because ye haue forsaken the lord,
he also hath forsaken you. And they
con

The booke.

conspired agaynst hym, and stoned him with stones at the commaundement of the king euen in the courte of the house of the lord.

The. xcvi. Chapter.

Vzia transgressed agaynst the Lorde his God, and wente into the temple of the Lorde, to burne cense vpon the alter of incense. And Azariabu the pziell went in after hym, and wpth him fourescore pzielles of the lorde, that were balaunt men. And they stood by Vzia the king and sayde vnto hym: It pertayneth not to the Vzia to burne incense vnto the lorde, but to the pzielles the chyldren of Aaron, that are consecrated for to offer incense. Come therfore out of the Sanctuary for thou haste trespassed, and it is no worthepe to the before the Lorde God. And Vzia was wroth, & hadde incense in his hand to burne it, & so whyle he had indignacion agaynst the pzielles the leprosy sprang in his foreheade before the pzielles in the house of the lord euen beside the incense alter.

The. xcvi. Chapter.

Durke by your herthes and be stronge, be not afrated nor discoraged, for the kyng of Assur, and for all the multitude yf he hath wpth hym, for there be mo wpth vs then wpth him. Wpth him is an arme of fleshe, but wpth vs is the lorde oure god for to heipe vs & to fight oure battayles.

The

The xxxiii. chapter.

And when Manasses was in tribulation, he besought the lord his god, & humbled him self exceedingly before y^e god of his fathers, & made intercession to him, and god was intreated of him, and hearde his prayer, and brought him againe to Ierusalem into his kingdom, and then Manasses knewe that the lord was god.

The fyrst booke of Esdras.

the vii. Chapter.

And we certifie you that ye haue no authorite to require tarynge & custom and yearly rentes oppon any of y^e prestes houses, singes porters, Bethinims, and ministers, in the house of his god.

The viii. chapter.

The hand of our god is upon all them y^e seeke him in goodnes, & his violence & wrath is against all them y^e forsake him.

The ii. booke of Esdras.

the v. Chapter.

And my brethren, & my seruantes do lende them money and corne, but as for buryl let vs leaue it.

The xii. Chapter.

The.iiij.boke

In the tyme zo zobabell p̄hemias dis
all the y of Israell gene portions vnto
the singers and porters euery day his por
tion, and they gaue tythes vnto y Leuites
and the Leuites gaue tythes againe vnto
the chyldren of Aaron.

The.iii.boke of Esdras the.iii. chap.

Wine is a strong thing. The king is
stronger. Some haue yet more stre
ght, but aboue all thinges the true bea
reth alwaye the victorie.

The.iiii. Chapter.

That he endureth, & is alwaye stronge,
it lyueth & conquereth for euermore
worlde without ende.

The.viii. Chapter.

I Command you alio that ye requyre
no care no tribute of the preastes, & e
tities, singers, & ministers of the temple,
no of the writers, and that no man haue
auctorite to medle any thing against the.

The.iiii.boke of Esdras the.i. chap

What shal I do vnto thee, o Jacob?
Thou Juda woldest not abyde me
I wyl turne me to a nother pro
ple, and vnto those will I geue my name,
that they maye kepe my statutes sayng ye
haue forsaken me, I wyl sozake you.

¶ hen

When ye desyre me to be gracious vnto you, I shall haue no mercye vpon you.

When ye call vpon me, I wyll not heare you, for ye haue despyled your handes with bloude, and your fere are swyft to committe manslaughter. We haue not forsaken me (in a manner) but your owne selues, sayth the Lorde.

The. ii. Chapter.

Execute iustice for the widdowe, be iudge for the fatherles, geue to the poore, defend the cōfōrtlesse, cloth the naked, heal the wounded & sicke laugh not a lame mā to scozne, defende the crepel, & let the blind come vnto the light of my cleannes, wher soeuer thou findest the deade, take them & bury them, and I shall geue thee, the first place in my resurrection.

The. iiii. Chapter.

Cō thy waye, waye me the weight of þy syde & measure me the blait of þy wind & call me agayne the day that is passe.

They that dwell vpon the earth may vnderstand nothing, but that, which is vpon earth, and he that dwelleth aboue the heauens, may onely vnderstande the thynges that are aboue the heauens.

The world hasteth fast to passe away, and cannot comprehend the thynges that are prōised for þe righteous in tyme to cōe, for this world is full of vnrightheousnes &

The. iiii. booke.

Weaknes.

The corne of euell seed hath bene sowne
in the harte of man, from the beginninge.

The. v. Chapter.

Behold, the daies that come, that they
which dwell vpon the earth, shalbe ta-
ken in a great nombꝛ, and the waie of the
truthe shalbe hydde, & the land shalbe bar-
ren from sayth, but iniquitee shall haue y
ppet hande, lyke as thou hast sene nowe,
and as thou hast hearde long ago.

And he said vnto me: Nombꝛe the thin-
ges that are yet not come, gather me toge-
ther the droppes that are scattered abroad,
make me the flours greain againe, that are
withered, open me the thing that is closed
and bring me forth the windes y^e ar shut
vp, shewe me the Image of a voyce, & then
shall I declare the thing that thou labou-
rest to knowe.

The. vi. Chapter.

From Abraham vnto Isaac, when Ja-
cob & Esau, were boꝛn of him, Jacobs
hand helde first the heele of Esau, for Esau
is the ende of this world, and Jacob is the
beginning of it that foloweth. The hande
of man be twerte the heele and the hand.

The earth shall restore those that haue
slept in her, and so shal the dust those that
dwell in silence, and the secrete places shall
deliuer

deliuer those that be committed vnto the.

The. vii. Chapter.

And the moſte hygheſt ſhalbe openly declared vpon the ſeate of iudgement, and all miſerye ſhall banſhe awaye, and long ſufferynge ſhalbe gathered togyther, but the iudgement ſhall continue, the truth ſhall remaine, and faith ſhall waie ſtrong the worke ſhall ſolowe, & the rewarde ſhall be ſheued, the righteousnes ſhall watch & the vnrightheousnes ſhall bare no rule.

The daye of dome ſhalbe the end of this tyme, and the beginning of immortalitie ſoꝛ to come, where in all corruption is baniſhed, al voluptuousnes is lowſed, al miſdeede take awaye, righteousnes growed and the verite ſpronge vp. Then ſhall no man be able to ſaue him that is deſtroyed, noꝛ oppreſſe him, ȳ hath gonne the victoꝛy.

I knowe lord, that the hygheſt is merciful, in ȳ he hath mercye vpon them, which are not yet in the world, and vpon thoſe al ſo that walke in his lawe, & that he is patient and longe ſuffering toward thoſe that haue ſynned in theyꝝ worckes and that he is lyberall to geue where as it requirerh, & that he is of greate mercie, ſoꝛ he multiplieth his louing kindneſſe toward thoſe that are preſent, and that are paſt: & to them which are ſoꝛ to come, ſoꝛ yf he multiplie

The.iiii.boke

not his mercyes, y^e world shal not be made
lyuing, with those that dwell therein. The
geneth also, for yf he gaue not of his good-
nes that they which haue done euil, might
be eased frome they^r wickednesse, the ten
thousand parte of men shulde not be made
liuing. And yf the iudge forgane not those
which he healed with his worde, and yf he
wold destroy the multitude that strueth,
there shuld be very fewe lesse in an vnnum-
merable multitude.

The.viii.Chapter.

The most highest made this worlde for
many but the world to come for fewe.
I will tell the a similitud Esdra: As whā
thou askest the earth, it shal saye vnto the,
that it geneth muche moulde wherof ear-
then vessels are made, but lytle of it y^e gold
commeth of, euen so is it with the worke
of this worlde, There be manye created,
but fewe shalbe preserued.

If thou haue mercye vpon vs, thou shalbe
called merciful, where as we haue no wor-
kes of ryghteousnes, for the ryghteous
which haue laid vp many good workes to-
gether, shall out of there dedes receaue re-
warde.

The.ix.Chapter.

Like as the felde is, so is also the seede,
As the floures be, so are y^e colours also,
such as the woꝝkman is, such is y^e woꝝc-
ke,

he and as the husband man is him selfe, so
is his husband: y also.

The. xiii. Chapter.

The weaker that the world and y tyme
is the more that synne and wickednes
increase in them that dwell vpon earthe,
for the truth is fledde farre awaye, & lesing
is harde at hande.

¶ If so be that ye wyll subdue your owne
vnderstanding, and refozme your herte,
ye shall be kept alīue, and after death shall
ye obtaine mercy, for after death shall the
iudgement cōe, when we shall liue againe,
and then shall the names of the righteous
be manifest, and the woꝝkes of the vngode-
ly shall be declared.

The. xiv. chapter.

Thus saith the lord God, my right hand
shall not spare y sinners, & my swearde
shall not cease ouer them that shedde inno-
cent bloude vpon earth.

The. xvi. chapter.

And when your synnes are brought
fozth ye shall be ashamed before men,
and your owne synnes shall be your accu-
sers in that daye.

¶ Wo be vnto the that are subdued vnto
their synne, and tangled in their wicked-
nesse, like as a felde is hedged in with bus-
shes, and the path thereof couered w thorn-
es, & y no mā may traual thezow, & so is

he taken, and cast in the fyre, and byente.

The booke of Tobias, the first Capter



Tobias gat him to Jerusalem vnto the temple of the lord, & there worshipped the lord god of Israel, faithfully offeringe of al his first frutes and riches so that in the tyme vero he ministered all the riches vnto the straungers & conuertes.

Tobias taught his son from his yowth by to feare god, & to refraine fro al syn.

Tobias fed the hungry, clothed the naked, & buried the dead & flayne, diligently.

The. ii. chapter.

This temptation (of blindness) did god suffer to happen vnto hym, that they which came after might haue an example of his patience, lyke as of holy Job, for in somuche as he euer feared God frome his yowth by, and kept his commaundementes. he grudged not agaynst god, that y plague of blindness chaunced vnto him, but remained stedfast in the feare of god, and thanked god all the dayes of his lyfe.

The. iii. Chapter.

Blessed be thy name O god of our fathers, which wha thou art worsh, O most mercie, & in tyme of trouble, y forgesse the synnes of them y call vpon thee.

Alho

Wholowen. In thee, & serueth thee
right, is sure, that if his life be tēp-
ted and proued, it standeth in the tryng, &
if he endure in patience, he shall haue a re-
ward and be highly crowned, & if he be in
trouble, & God (no doubt) shall deliuer him,
& if his lyfe be in chasteninge, that he shall
haue leue to come into thy mercye.

Foz thou hast no pleasure in our damna-
tion, and why after a forme thou makest
p weether seapye and syl, after wepyng &
heuyenes thou gennest greate loye.

The. liii. chapter.

Holde thy mother in honoure all the
dayes of her lyfe: foz thou oughtest to
remember what and howe greate pails
she suffered foz thee in her wombe.

Deue alynes of thy goodes, & turne ne-
uer thy face from the poze: & so shall it com-
to passe, that the face of the lozde, shall not
be turned away from the.

Mercy delyuereth frome all synne and
from death, & suffereth not the soule to com-
in darchnes.

A great comfozte is mercy before p high
god, vnto all them that thewe it.

Wholowen worketh any thing foz the,
immediatly geue him his hyre, and loke p
thy hyred seruauntes wages remaine not
by the ower nyght.

Look that thou neuer be vnto another
man,

man, the thing that it doest not ano
ther man woulde do v. Ther,

The. vi. Chapter.

Yf thou layest a pece of the hert vpon
vpon the coales, the smoke therof dyl
neth awaye all maner of euell spertes whe
ther it be from man, or woman, so y from
thenceforth the same shall com nomore to
them.

Hearre me, and I wyl tell the, what they
be of whome the deuyl hath power. Sa
melve they that receaue mariage of suche
a fashion, that they shute God oute frome
them, and from theyr herte, & geue them
selues to theyr owne luste, euen as it were
an horse and mule, which haue no vnder
standing, vpon suche hath y deuyl power.
But when thou takest Sara, & arte come
in to her chambze, with holde thy selfe fr
her thze dayes, and geue thy diligence vnto
to nothing, but vnto prayer with her.

The. x. Chapter.

So the elders embraced their dought
ter, kissed her, and let her go, & exorte
her to honoure her father and mother in
lawe, to loue her husband, to rule wel her
householde, to kepe her house in good order
and to shewe her selfe sawlesse.

The. xii. chapter.

It is good to hyde the kynges secretes
but to shewe the workes of god, and

to prayse them is an honorable thinge.

Prayer is good with fasting, and merces
is better then to hozd. by treasures of gold.

For mercy deliuereth from death, clen-
seth sinne, & causeth to finde euerlastinge
life. But they y do sinne & vnrighteousnes
are the enemies of their owne soule.

When thou praydest with teares, & bur-
edest the deade, and ledest thy dyner, & hid-
dest the dead in thy house vpon y day tyme,
that y myghtest burie them in the night,
I offered thy prayer before the lord.

You thought that I dyde eate & drinke
with you, but I vse meate y is inuicible, &
drinke that can not be sene of menne.

The booke of Iudeth. the. iiii. chapter.



Dye sure that y lord wyl here
your petitions if ye continue
fasting in fastinges and pray-
ers in the sighte of the lord.

The. v. chapter.

Judith ware a smocke of heare, and fas-
ted all the dayes of her lyfe, excepte the
sabbethes, and new mones, & the solempne
dayes that the people of Israel kepte.

The. ix. chapter.

By power (o Lord) standeth not in y
power of men, neither hast thou any
pleasure in strengthe of horses.

There

Theboke.
There was neuer proud parson that please
sed thee, but in the prayer of the humble
make hath thy pleasure bene euermore.

Theboke of Ester. the. first chapter.



And the drinke was so appointed,
that none shuld compel any
man, for so the kinge had com-
maunded by the officers of his
house, that euery one shuld do,
as it lyked hym.

He sent letters forth into all the kinges
landes, in to euery lande accordyng to the
wrytting therof, and to euery people, after
theyre language, that euery man shuld be
lozde in his owne house.

The. ii. Chapter.

And when the appointed tyme of en-
uery damsell came, that she shoulde go
in to the kinge, Ahasuerus, after y^e she had
ben twelue monethes in the decking of the
women (for their deckinge muste haue so
much tyme, namely, stre monethes with
baume and myre, & syre monethes with
good spices, so were the women beautified)
yet went their one dāsell vnto y^e king.

The. xvi. Chapter.

It happeneth also, that he which
be set in office by the hyer power, and

unto

unto whome the businesse and causes of
subiectes are committed to be handled, way
proud, and defile them selves with shedding
of innocent bloude, which bringeth the to
intollerable hate, which also with false &
detestefull wordes, and with lying tales,
disseane & betraue the innocent goodnes
of princes.

The booke of Iob. the first chapter:



Naked came I out of my mothers wombe & naked shall
I turne thether agayn.
The lord hath take away
blessed be the name of the
lord.

The. ii. Chapter.

Shall we receaue prosperitie at the hand
of God, and not receyue aduersity.

The. iiii. chapter.

Consider (I pray the) who euer perishe
thed being an innocent: & who wer
the godlye destroyed: For (as I haue pro-
ued by experience) they that plowe iniqui-
tie, & sowe wretchednes, reape the same.

The. v. chapter.

Man is borne to labour, like as the
sparkes flye vp out of the hote coales.
Beholde, happye is the man whome god
pursueth.

The booke.

punished, therfore refuse not thou the charyte of the almyghty: for though he made a wound, he geueth a plaster, though he smyte, his hand maketh whole againe.

The. vi. Chapter.

He that is in tribulation, ought to be comforted of his neighbour: but the fere of the lord is cleane awaye.

The. vii. Chapter.

My flethe is clothed with wormes & duste of the earth. My skynne is wythered and beche horrible, my dayes passe ouer more speedily then a weener can weene oute his webbe, & are gone: I am aware. Remember that my lyfe is but a wynde.

The. viii. Chapter.

Our dayes vpon earth are but a very shadowe.

The. ix. Chapter.

He is good, whose wrath no man may withstand, but the proudest of all manne soules bunder him.

Yf men will speake of righteousnes, who dare be my recorde: Yf I will iustifie my selfe, myne owne mouth shall condemne me, yf I will put for the my selfe for a perfect man, he shall reprove me a wicked deere.

The. x. Chapter.

O Remen. bze (I beseeche the) howe that thou madest me of the earth, & shalt bring me in to dust againe.

The

The. xii. chapter.

Amonge olde parsons there is wisdome,
and agers vnderstanding.

The. xiii. Chapter.

Man that is borne of womā, hath but
a shorthe tyme to lyue, and is full of
miserie. He commeth vp, & is cūte dōwne
like a floure. He flourisheth as it were a shadow
neuer continueth in one state.

The dayes of man surely are determined
the nombre of his monethes are known
onelte vnto thes. Thou hast apointed him
his boundes, which he can not go beyond.
Whyle man lyueth: his fleshe must haue
travaille: and while the soule is in him: he
must be in sorowe.

The. xiv. chapter.

What is men, that he shoulde be cleane.

What hath he (whiche is borne of a
woman) wherby he might be righteous?
Behold he doth not trull his saintes: yea,
þe very heauens are not cleane in his sight,
how muche moze then an abhominable &
vile man, which drincketh wickednes like
marera. The. xiv. chapter.

I Am sure that my redemer liueth, and
that I shall rise out of the earth in the
latter daye: that shalbe clothed againe w
this skinne, and se god in my fleshe, yea, I
my selfe shalbe holde him, not wth other,
but wth the same eyes.

The

The.iii. Chapter.

Knowest thou not this, namely, that from the beginning (ever since the creation of man upon earth) the gladness of the ungodly hath ben shorte, and that of thy of ppoerties continued but the twinkling of an eye. Great travail shall he make for riches, but he shall not enter them. And, when he hath oppressed the poore, and not helped them: houses hath he spoiled, and not builded them; his helpe coulde never be filled, therfore shall he perishe in his covetousnesse.

The.iiii. chapter

The wicked spende theyr dayes in wickednes: but for they go downe to hell. They saye also unto god, go from us: we desire not the knowledge of thy wayes. Who is the almightie that we shuld serve him: and what profite shulde we have to submit our selves unto him.

The.v. chapter.

Who so humbleth himselfe, him shall he sette up, and who so loketh mekelie shall be healed.

The.vi. chapter.

Consideringe then, that there is no tyme hed from the almightie, howe happeneth, it that they which know him, do not regarde his dayes: saye they men

ther be, that remoue other mens land mar-
kes that robe them of their catell, and kepe
the same for their owne: that dzine away
the asse of the fatherlesse: that take the wy-
dowes ore for a pledge: that thrust y poore
out of the waye, and oppresse simple of the
worlde together.

They reape the cozne fylde that is not
their owne: & let the vineyarde of the vñ
godlye alone.

The. xxv. chapter.

How may a man compared vnto god
be iustified: or howe can he be cleane
that is bozne of a woman? Behold y moone
shineth nothing in comparisyn to him, &
the starres are buclene in his sight. Howe
muche more then man, that is but cozrup-
tion and the sone of man, which is but a
worme?

The. xxvi. chapter.

When the riche man dyeth, he carseth
nothing with him, he is gone in the
twynckeling of an eye, & hath nothing.

The. xxvii. chapter.

Behold, to feare the lord is wisdom,
and to forsake euell is vnderstanding.

The. xxviii. chapter.

When god doth once comaund a thing
there shoulde no man be curious to
serche whether it be right.

The. xxix. chapter.

The booke

FOr the vngodliheſſe of the people, both
god make an ypocrite to raine ouer the.

The. xlii. Chapter.

My ſeruaunt Job ſhall pray for you.
The Lorde gaue Job twyſe as
moche as had afore.

The Pſalmes of Dauid.

The. i. Pſalme.



Blessed is that mā that hath
not walked in the counsell
of the vngodlye, nor ſtande
in the waye of ſynners, and
hath not ſit in the ſeat of
ſcoznefull. But his delight is
in the lawe of the lorde, & in his lawe will
he exercyſe him ſelfe daye and night.

The. ii. Chapter.

Be wiſe now therfore O ye kinges, be
learned ye y are iudges of the earth.

The. v. Chapter.

Thou ſhalte deſtroye them that ſpeake
leaſymg, the lorde will abboze bothe
the bloud chyſſe, and diſceaſfull man.

The. vi. chapter.

I Am wery of my groning, euery nyght
I walke I my bed, & water my couche is
my teares.

The. vii. chapter.

God

God is prauoked euerye day, ys a man
wyl not turne, he wil whette his swea
rde, he hath bent his bowe, and made it
readye, he hath prepared him the instru
mentes of death he ordeyneth his arrowes
against the persecutours.

The. viij. Chapter.

What is man that thou arte myndsfull
of him: and y lonne of man that thou
visitest him? Thou madest him lower the
the aungellas, to crowne him with gloze
and wo:thyp. Thou makest him haue do
minion of the wo:kes of thy bandes, and
thou hast put althynges in subiection vnder
his feete.

The. xi. chapter.

The lord is in his holy temple, the lord
des seate is heauen, his eyes considere
the poore, and his eye leddes trieth the chyl
dren of men. The lord aloweth the righte
ous: but the vngodlye, and him that deli
ted in wickednes both his soule abhoze, by
on the vngodly he shall raigne snares, fire
and brymstone, thozme and tempeste, this
shalbe their portion to drinke.

The. xii. chapter.

The lord shall rote out al disceitful lip
pes, and the tong that speaketh prou
thynges.

The. xiii. chapter.

Ps. li.

Ps. li.

The Psalmes.

How longe shall mine enemy triumph
o ver me? Consider and heare me
O lord my god, lighten mine eyes, that I
fleepe not in death, lest mine enemy saye,
I have preyed against hym. For if I
be cast downe, they that trouble me wyl
reioyce at it. But my truste is in thy mer-
cy, & my herte is ioyful in thy saluation.

The. xlii. chapter.

The Lord looked downe from heauen
vpon the children of men, to se if there
were any that wolde vnderstand, and seke
after god. But they are all gone oute of the
waye, they are altogether become abhomin-
able, ther is none y doth good no not one.

The. xlii. chapter.

Lord who shall dwell in thy tabernacle?
He that hath not geuen his money to
bribe, nor taken reward against the in-
nocente.

The. xlii. chapter.

The Lord him selfe is y portion of mine
inheritance.

Thou shalt not sette my soule in hell,
neither shalt thou suffre thy holy one to
be corruption.

The. xlii. chapter.

O lord shall reward me after my
righteous dealing, accordinge to the
cleannes of my handes shall be recompence
me.

me. With the holy thou shalt be holpe
and with a perfect man thou shalt be perfect.
With the cleane, thou shalt be cleane; and
with the srowarde thou shalt learne srowardnes.

The. xix. chapter.

The iudgementes of the lord are true,
& righteous altogether. More to be desired
are they than golde, yea then much fine
gold: sweeter then honny combe of the honny
Moreouer by them is the seruaunt taught
and in keepinge of them, there is greate re-
warde.

Who can tell howe ofte he offendeth? Oh
cleans thou me from my secrete fautes. Kepe
thy seruaunte also from presumptuous
sinnes, lest they get the dominion ouer me
so shall I be undefiled, and innocent from
the greate offence.

The. xx. chapter.

Some put theyr trust in charrettes, &
some in hoxses, but we wyl remembere
the name of the lord our god. They are
brought downe & fallen, but we are risen,
and stand by right.

The. xxii. chapter.

I Am a worme and no man: a very scorn
of men, and the out cast of the people.

They pearsed my handes and my fete, I
maye tell all my bones, they stand staring
and looking vpon me. They parte my gar-

The. pſalmes
mentes among them and caſt lottes vpon
my beſture.

The. xxiij. Chapter.

Though I walke thowowe the balley of
the ſhadowe of death, I wyl feare no
euill, ſo; thou art with me.

The. xxiiii. Chapter.

Who ſhall riſe vp into the hyl of p lord?
euen he that hath cleane handes, and
a pure heart, and that hath not lyfte vppe
his minde vnto vanitie, no; ſwozne to de-
ceyue his neyghbour.

The. xxv. Chapter.

What man is he that feareth the lord?
him ſhall he teache in the waye that
he ſhall choſe. His ſoule ſhall dwel at eaſe,
and his ſeede ſhall inherite the land.

The ſecrete of the lord is amonge them
that feare him, and he will ſhewe them his
conuenant.

The. xxvi. Chapter.

One thing haue I deſired of the Lord,
whiche I wyl require; euen that I
maye dwell in the houſe of the lord, al the
dayes of my lyfe to beholde the fayre beau-
ty of the lord, and to viſit his temple.

The. xxvii. Chapter.

Obluncke me not away with the vngod-
ly and wicked doers, which ſpeake fre-
dily to the; neyghbours, but ymagine
miſchefe in their bettes. Reward them ac-
cording

coyding to the wickednesse of their owne inuentions. Recompence them after the woꝝke of their handes, paye them that they haue deserued. For they regarde not in theyꝝ mynd the woꝝkes of the lord, noꝝ the operations of his hañdes, therfoze shall he bꝛeake them downe, & not buyld the by.

The. xxxii. chapter.

Blessed is he whose vnrighcoulnes is forgiven, and whose sinne is couered. Blessed is that man, vnto whome the lord imputeth no synne, and in whose spirite there is no guile.

The. xxxiii. Chapter.

The lord bringeth the counsaile of the heathen to nought, and maketh the deuises of the people to be of none effect, and casteth out the counseiles of princes.

There is no king that can be saued by the multitudine of an host, neyther is any mighty man deliuered by much strength. A horse is counted but a vaine thing to saue a man, neyther shall he deliuer any man by his great strength. Beholde the eye of the lord is vpon them that feare him, & vpon them that put their trust in his mercy.

To deliuer their soules from death, and to sede them in tyme of death.

The. xxxiiii. chapter

I will alway geue thanks vnto the lord, his praise shall euer be in my mouth.

The

The Psalmes

The aungell of the lord tarieth round aboute them that feare hym, and deliuered them, & taste and se, how gracious y^e lord is, blessed is the man that trusteth in him. & feare the lord, ye that be his sanctes for they that feare hym, lacke nothing.

What man is he that lusteth to lyne, & wold faine se good dayes? Kepe thy tonge from euill, & thy lippes, that they speake no gyle. Eschue euill & do good, seke peace and ensue it.

The eyes of the lord are ouer the righteous, and his eares are open vnto they^r prayers. The countenaunce of the Lord is against them that do euill, to rote oute the remembraunce of them from the earth. The righteous crye, and the lord heareth them, and deliuereth them out of all they^r troubles. The lord is ny vnto them, that are of a contrite harte, and wyl save suche as be of an humble spete. Greate are the troubles of the righteous, but the lord deliuereth hym out of all. He keepeth all his bones, so y^e not one of them is broken.

The. xxxv. chapter.

I Putte on sacke cloth, and humbled my soule with fasting: and my prayer shal retourne to my owne bosome.

The. xxxvi. chapter.

Wicked doers shal be rote oute, and they that patiently abyde the lord, they shal inherite

herſe the land. Per a lytle whyle, and the
vngodly ſhalbe cleane gone, & ſhalte loke
after his place: and he ſhalbe awaye. But
the meke ſpirited ſhal poſſeſſe the earth, &
ſhalbe reſtreſhed in the multitude of peace.

A ſmall thing that the righteous hath, is
better then great richelle of the vngodly.

I haue ben yonge, and now am olde, and
yet ſawe I neuer the righteous forſaken,
noz his ſeede begging theyr bread.

The mouth of the righteous is opened
in wiſdome, and his tong welbe talking of
iudgement.

I my ſelfe haue ſene the vngodly in greates
power, and floziſhing like a grene baytre:
I went by, and lo, he was gone, I ſoughte
him, but his place could no wher be found.

The. xxxviii. Chapter

There is no helth in my fleſhe. And there
is no whole parte in my bodye.

The. xxxix. chapter.

Vere!y every man lyving is altogether
vaine, ſo; man walketh in a vaine ſha
dow, and diſquieteth him ſelfe in vayne, he
heapeth by richelle, and cannot tell who
ſhall gather them.

The. xli. Chapter

Bleſſed is he that conſidereth the poo:
and needy, the lord ſhall deliuer hym
in the tyme of trouble.

The. xlii. chapter

The psalmes

I will not trust in mi bow it is not my sword that shall helpe me, but it is y^e that sauest vs from our enemies, and puttest them to confusion that hat vs.

For thy sake also are we killed all the day long, and are contented as theye appointed to be slaine.

The. xlv. Chapter.

Thou hast loved righteousnes, & hated iniquitie, wherfore god, even thy god, hath annointed thee with the oyle of gladnesse aboue thy felowes.

The. xlv. chapter.

The wyse men dye & perishe together as well as the ignoraunt and foolishhe and leaue theyr riches for other.

We not thou affrayed though one be made riche or yf the glory of his house be encreased, for he shall cary nothyng awaye with him, whe he dieth, neyther shall his pompe folowe him.

The. l. chapter.

Our god shall come, and shall not kepe silence, there shall go before him a consuming fyre, and a mighty tempest shall beffered vp rounde aboute him, he shall call the heauen from aboue, and the earth that he may iudge his people. Offer vnto god thankesgeuing, and paye thy bowes vnto the most hiest.

But vnto the vngodly sayde god, why doest

doest thou preach my lawes, and takest my
counenaunt in thy mouth?

The li. Chapter.

The sacrifice of god, is a troubled spze
a broken and a contrite herte, o god,
shalt thou not despise.

Behold, I was shapen in wickednes, and
in synne hath my mother conceived me.

The. lii. chapter.

The righteous also shall se this, & feare,
and shall laugh him to scozne. Lo, this
is y man y toke not god for his strenghte,
but trusted vnto the myltitude of his ry-
ches, & strenghted him selfe in his wicked-
nes.

The. lii. Chapter.

He layd his handes vpon such as be at
peace with him, and he brake his co-
nenaunt. The wordes of his mouth were
softer then butter, hauing ware in his ba-
rre, his wordes were smother then oyle, &
yet be they very sweardes.

The. liiii. Chapter.

The righteous shall reioyse when he se
eth the vengauce, he shall washe his
foote steppes in the bloud of the vngodly.

The. liii. chapter.

If riches increase, set not your harte
vpon them.

Thou rewardest every man according to
his worke. The. lvi. chapter.

The psalmes.

I wyl go into thy house to bzent offerings and wyl paye the my bowes which I promised with my lypes and speake with my mouth whan I was in trouble.

The. lxxi. chapter.

I wepte & chastened my selfe with fasting and that was turned to my revyche, I put on a sackclothe also, & they iested vpon me. They that sitte in thy gate, speake against me, and the dragonhardes made songes vpon me.

The. lxxi. chapter.

O whate greates troubles and aduersities haue thou shewed me: and yet diddest thou turne and refreche me: yea, & broughtest me from thy depe of thy earth agai. Thou hast brought me to greates honour, and comforted me on euery syde.

The. lxxvi. chapter.

Promise vnto the lord your god, & kepe it.

The. lxxix. Chapter.

O Remember not our oulde synnes, but haue mercy vpon vs, and that sonne, for we are come to greates misery.

The. lxxx. chapter.

Thou feedest them with the bread of teares, and geuest them plenteousnesse of teares to drinke.

The. lxxxi. chapter.

O people would not heare my voice, and Israell wolde not obeye me.

of Dauid. fo. Lxiii

I gane the by vnto their owne parties lust
e lette the folow theyr owne emagenaciōs

The. lxxxiii. chapter.

I Had rather be a dooze keeper in y^e house
of my god, then to dwel in the tentes, of
vngodlynesse.

The. lxxxiv. chapter

But of his children forsake my lawe &
walke not in my iudgemētes, yf they
bryke my statutes, and kepe not my com-
maundementes I wyl viset theyr offences
with the rod, & their sinnes wth scourges.

What man is he that spueth, and shall
not see death.

The. xc. chapter.

A thousand peres in thy sighte, as but
as yesterdaye.

The dayes of our lyf are thre score yeres,
& ten & though men be so strong, that they
come to four score yeres, yet is theyr stre-
ngth then but laboure and toyle, so soone
passeth it away, and we are gone.

The. xc. chapter.

He shall geue his angels charg ouer
the to kepe the in al thy waies. They
shall beare the in theyr handes, that thou
hurt not thy foot against a stone.

The. xcii. chapter.

When the vngodlye are grene as the
grasse, and when all the woorkes of
wickednesse do flouthe, they shall they be
destroy.

The psalmes
for ever. The. xciii. Chapter.

Blessed is the man whom thou chas-
tisest O Lord.

The. xciii. Chapter.
And where shall go a fyre before hym, and
burne his enemies on every syde.

O ye y loue the Lord, le that ye hate the
thinge which is euil. The lord preferreth
the soules of his sainctes, hee shall deliuer
them, from the hand of the vngodly.

The. xc. Chapter.

Who secretly slaundereth his neygh-
boure him will I destroye.

Ther shal no disceatful person dwell in my
house, he y telleth lies, shall not tary in my
syght.

The. xii. Chapter.

I haue eaten ashes as it were breade, &
mingled my drinke with wepyng.

My dayes are gone lyke a shadowe, and
I am withered lyke grasse.

Thou lord, in the begynnyng hast layed
the foundation of the earth, & the heauens
are the worcke of thy handes, they shal pe-
rishe, but thou shalte endure: they all shall
waxe olde, as doth a garment, and as a ve-
sture shalte thou chaunge them, and they
shalbe chaunged. But thou arte the same
and thy yeres shal not fayle.

The. ciii. chapter.

A merciful goodnesse of the Lord, en-
dureth for ever and euer, vpon them
that

that feare him, and his righteousnes vps
childers children.

The. C. lxxx. chapter.

He bringeth forth grasse for the cattell,
and grene herbe for the seruice of man
that he maye bring foode out of the earth,
and wine that maketh gladd the herte of
man, and oyle to make him a chereful con-
solation, & breade to strength mans herte.
Man goeth forth to his worke, and to his
laboure vntill the evening.

The. c. chapter.

A Duke nor myne appointed, & do my
prophecie no harme.

The. cx. chapter.

Blessed are they that alway kepe iud-
gement and do righteousnesse:

The. cx. chapter.

His delite was in cursing, and it shall
happē vnto him: he loued not blessing
therfore shall it be farre from him.
My knees are weake thow fastinge, my
flesh is dried vp for want of sactiffe.

The. cx. chapter.

The woorkes of his handes are verite &
iudgement, all his commaundementes
are true.

The feare of the lord is the beginning of
wisdome, a good vnderstandinge haue all
they, that do thereafter.

The. cx. chapter.

The Psalmes

A Good man is mercifull and lendeth,
 & wyll guyde his wordes in discretiō.
 He hath sparred abroad, and geuen to the
 pore, and his righteousnesse remaneth for
 ever, his hōrne shalbe exalted to honoure.

The cxlii. chapter.

He taketh up the simple out of the dust,
 & lyfteth the pore out of myze. That
 he may set him with the princes, eue with
 the princes of his people.

The cxliii. chapter.

It is better to trust in the Lorde, then
 to put any confidence in manne. It is
 better to trust in the Lorde, then to put a
 ny confidence in princes.

The cxlii. Chapter.

Blessed are those that bee undespyed in
 the waye and walke in the way of the
 Lorde.

Blessed are they that kepe his testimōtes
 and take him with there hole herte. For
 they whiche do no wickednesse, walke in
 hys wayes.

It is good for me, that I haue beene in
 trouble, that I maye learne thy statutes.
 The lawe of thy mouth is dearer vnto
 me, then thousandes of golde and silver.

O howe sweete are thy wordes vnto my
 throte yea, sweeter then honey vnto my
 mouth.

Thy worde is a lantern vnto my fete,
 and

and a lyght vnto my pathes.

My soule is alwaye in my hande.

When thy worde goeth forth, it geueth
lyghte and vnderstandynge euen vnto the
symple. The. ccc. chapter.

What rewarde shalbe geuen vnto the
thou false tounge: euen mightye and
harpe arowes wpyth hootte burning
coles.

They that soowe in teares shal reape in
ioye, he that nowte goeth in hys waye we-
pyng and beareth forth the good seebe, shal
doutles come agayne with ioye, and byyng
his shenes with hym.

The. cccv. chapter.

Excepte the Lords buyde the house,
they labour is but losse that buyde
it. Excepte the Lord keperth the cytye, the
watche man waketh but in vayne.

The. cccvi. chapter.

Though the Lord be hye, yet hath he
respect vnto the lowly: as for the proud
he beholdeth hym a far of.

The. cccvii. Chapter.

Wether shal I go then fro the sparte
or whether shal I go then from thy
presence, yf I cleme vp into heauen
thou arte there, yf I goo downe into hell
thou arte there also, if I take the wynges
of the mozenynge and remayne in the br-
termooste partes of the sea, euen there also

I. i.

shal

The psalmes.
Thall thy hand leade me, and thy ryght han
Thall holde me.

The. cxl. chapter.

A Man full of wordes Thall not prosper
vpon the earth.

The. cxli. chapter.

S Et a watch **O** Lord, before my mouth
and kepe the dooze of my lippes.

The. cxlii. chapter.

I Cried vnto the **O** lord, and sayde: thou
arte my hope, & my portion in the lande
of lypynge.

The. cxliii. chapter.

E After not into iudgement with thy ser
uaunte for in thy syght thal no manne
lypynge be iustified.

The. cxliii. chapter.

T He lord is louing vnto euerye man, &
his mercy is ouer al his woꝝkes.

The lord is nye vnto al th my call vpon
him, yea al such as cal vpo him faithfully.

The. cxlvi. chapter.

O Pat not youre truste in princes, nor
in anye chyld of man, for there is no
healpe in them.

The. cxlvii. Chapter

H E harbe no pleasure in the strengthe
of an horte, nyther, delyteth hee in a
nye mannes legges, but the lordes delyte
is in them that feare hym, and put their
truste in hys merce.

The

The Prouerbes
The. i. chapter



The feare of god is the beginning of wisdom, but fooles despise wisdom and instruction.

My sonne, consent not vnto synners if they entyle thee, and saye come wyth vs.

In vane is the nette layed soorth before the bozdes eses.

I haue called, & ye refused it, I haue stretched out my hand, and no man regarded it but all my counsels haue yee despised, & set my corrections at naught.

The. ii. chapter.

Walk thou in the waye of suche as be vertuous, and keepe the pathes of the righteous.

The. iii. chapter.

Let mercy and faichfulnes neuer goo from the, bynde them about thy necke and write them in the tables of thy hart: so shalte thou finde fauoure and good vnder standing in the syght of god and men.

Be not wise in thine owne conceite

Whom the lord loueth, hym he chasteneth, and yet deliuereth hym, euen as a father in his owne sonne.

All the thynges that thou canste desyre are not to be compared vnto wysedam.

Withdrowe no good thinge from them

All,

that

The Prouerbes

that haue nede, so longe as thyne hande is able to do it Saye not vnto thy neyghbour go thy waye, and come agayne, to morow wyl I geue thee, where as thou hast nowe to geue hym.

The. lxi. chapter.

The cheife pointe of wysedome is, that thou be wyllyng to obtayne wysedom and befoze all thy goodes to get the vnderstanding.

Take fast holde of doctrine, and lette her not go, kepe her, for she is thy lyfe.

Put away from the froward mouth, and let the lippes of flaunder bee far from the.

The. lxii. chapter.

The lippes of an harlote are a droppynge honye combe, and her throte is more glisterynge then Oyle. But at the laste she is as bitter as wormewood, her tonge as sharpe as a two edged swerd.

The. lxiii. chapter.

Co to the Enmer thou fluggarde, consider her wayes, & learne too bee wise. She hath no guide nor overseer, nor ruler yet in the sommer she prouideth her meate and gathereth hette foode together in the harvest.

These syre thynges dothe the lord hate, and the seueneth hee vterlye abhorreth. A proude looke, A lyenge tounge, handes that thewe innocent bloude, an hearte that goeth

goeth aboute withe wicked ymaginacion,
fete that he swift in runnyng too do myl-
chiefe. A false wytnes that bryngeth vp
lies. And such one as soweth discorde amōg
bretthren.

And harlot wyl make a manne to begge
hys breade.

May a man take fyre in his bosome, and
his clothes not bee brente? Or can one goo
vpon hoothe coales, & his feete not be hurt?
Euen so, whosoever goeth into his neigh-
bours wise, and toucheth herre, cannot be
bnglype.

The. viii. chapter.

They that seke me earnestly, shall find me.

The. ix. chapter.

Reproue not a skorne, leaste he owe
the euil wyl, but rebuke a wise man,
and he wyl loue the.

Stolen waters are sweete, & the breade
that is pryncely eaten, hath a good taste.

The. x. chapter.

A wise son maketh a glade father, but
an vndiscrete son is an heuines vnto
hys mother. Treasure that are wyckedlye
gotten, profite nothing, but righteous-
nes deluynereth from death. A wise man wil re-
ceyue warnynge. Loue couereth the mul-
titude of synnes.

He that refuseth to be reformed, dyscey-
neth hym selfe.

Where muche bablynge is, there muste

be.

needes

The Prouerbes

nedes be offere, and he that refraineth hys
lyppes is wise. An innocent tonge is a noble
treasure.

As vineger is to the teth, and as smoke is
vnto the eyes, euen so is a slougghe persō
to them that sendeth him forth.

The. xi. chapter.

Where no good counsaile is, ther the
people decay, but where as many are
that cā geue counsaile, ther is welch.

He that is suerty for a straunger hurteth
hym selfe, and he that medleth not with su-
retyschyp is sure.

A fayne woman without discret maners,
is lyke a ryng of golde in a swines snote.

Some man geueth out hys goodes, and
is the rycher, but the nygarde haupge y-
nough wyll depart from nothinge, and yet
is euer in povertie. He that is liberall in
geuyng shall haue plente.

Whoso hoordeth by his corne, shalbe cur-
sed amonge the people, but blessinge shall
lyght vpon his head that geueth foode.

The. xii. Chapter.

Whoso loueth wysdome wyllbe content
to be reformed: but he that hateth to
be reprobued is a foole.

Euery man shal enioye good accordyng
to the fruite of his mouth, & after the wo-
rdes of his hands shal he be rewarded.

The. xiii. chapter.

The

He that keepeth his mouthe, keepeth his
lyfe, but whoso openeth his lippes to euill
destroeyeth, him selfe.

Some menne are rich, though they haue
nothyng, agayne, some men are poze hau-
nyng great ryches.

Waynclye gotten goodes are sone spent
but they that be gathered together wythe
the hand shall encrease.

He that thincketh scozne too bee resour-
med cometh to pouerthe, and shame; but
who so regardeth correction, shall come to
honoure.

He that spareth the rodde, hateth his son
but whoso loued him, chasteneth hym be-
tymes. The. xliii. chapter.

Be that thou medle not with a foole, in
whom thou perceyuest to be no knowlege.

Thers is a way whiche some men thynk
to be ryght, but the ende therof leadeth vnto
death.

The poze is hated euen of his own neigh-
bours, but the ryche hath many frends.

The encrease and prosperitie of the co-
mens is the kinges honour, but the decaye
of the people, is the confucion of the prince.

A merve heart is the lyfe of the bodye,
but rancour consumeth awaye the bones.

He that doth a poze man wronge blasphe-
meth his maker, but who so that hath pte:
of the poze doth honour vnto God.

The. v. chapter. A. liii. A

The proverbes

A Softe aunswere putteth downe dyspleasure, but froward woordes prouoke vnto anger, a merke haere maketh a chereful countenaunce, but an heuy heart compelleth a man to syght.

Better is a lytle wyth the fere of the lord then great treasure wth sorowes.

Better is a messe of pottage wth lone, then a fat Dre wth euil wyl.

Who so hateth rewardes shal lyue.

The. xvi. Chapter.

Better it is to haue a lytle thinge wth righteousnes, then great rentes wrog fully gotten.

It is a greate abhominacion when kynges are wycked, for a kynges seate shoulde be holden by wth righteousnes.

The kynges dyspleasure is a messenger of death, but the chereful countenaunce of a kyng is lyfe, and his longe sauoure is as the euenyng dewe.

He that is a blake of his tongue, maketh diuision amonge prynces.

The. xvi. chapter.

Who so laugheth the poore to schorne, blasphemeth his maker, and hee that is glad of another mans hurte, shall not be unpunished.

One reppose onely doothe more good to hym that hath vnderstandynge, then a C. stryppes to a foole.

Who soeuer

Whosoever rewardeth euell for good,
the plague shall not departe from his house.

He is a frend y alway loueth, & in aduer-
sitie a man shal know who is his brother.

Whoso promiseth by the hand, & is suer-
ty for his neighbour, he is a sole.

The. xliii. chapter.

The wordes of a flaunder are verye two-
des, and goo the same vnto the inner
most partes of the bodye.

The name of the lord is a stronge castel,
that ryghteous flyeth vnto it, & is in saue-
garde.

He y geueth sentence in a matter before
he heare it, is a foole, and worthy to be con-
founded.

Liberalitie byngeth a man to honour, &
worshyp, & setteth hym among great men.

Death and lyfe are in the instrument of
the tongue, and they that loue it, shall en-
ioye the fruit thereof.

Whoso findeth a good wyfe, findeth a good
thing, & receiue a wholesome benefite of the
lord.

The. xli. chapter.

Riches maketh many frendes, but the
poeze is forsaken of his neighbour.

A wyfeman can put of dyspleasure, and
it is honour to let some tantes passe.

A bzauling wyfe is like the top of an house
where the same it is ever droppingg.

A dyscret woman is the gylt of GOD

The

The Prouerbes

The .xx. chapter.

Wone maketh a man to be scorneful
and strong drink causeth a man to
be quiet, who so delicteth therein shal
neuer be wise.

The king ought to be feared as the roa-
ring of a lyon, who so prouoketh him to
anger, offendeth against his owne soule.

A stichfull body wyl not go to plowe for
cold of y winter, therefore shal he go a beg-
ging in sommer, and haue nothinge.

Wanpe therbe that wolde be called good
doers, but wher shal one fynd a true faith-
full man?

Who can saye, my heart is cleane. I am
innocent from sinne:

Delit not in slepe, least y com to pouertie.

Take his garment that is shuerly for a
stranger, and take a pledge of him for the
unknowne mannes sake.

To him that custometh flattering lippes
toyne not thy selfe.

Who so curseth his father & mother, his
light shalbe put out in the myddest of dar-
kenesse.

The heritage that cometh to hastily at
the first, shal not be praysed at the ende.

It is a snare for a man to deuour y which
is halp, & after the while to turne to thyne
owne, use the thing that thou hast bowed.

Merce and faithfulness preserve the
king.

king, & w louing kindnes his seat is holde.

The. xxi. Chapter.

The kings hart is in the hand of h lord
lyke as are the riuers of water: Dee
may turne it whether soener he wpll.

To do ryghteousnes and iudgement is
more acceptable to the lord, then sacrifice
Whoso stoppeth his eares at the cryng of
the poze, he shal cry himselte and not to bee
hearde.

He that hath pleasure in bankettes, shal
be a poze man.

Whoso delyreth in wyne and delicates,
shal not be riche.

It is better to dwell in the wildernesse,
then with a chidinge and angrie woman.

Whoso kepeth his mouth & his tongue,
the same kepeth his soule from troubles.

The hoyle is prepared against the daye
of battale, but the lord geweth victorie.

The. xxii. chapter

The end of lowlines & the feare of god,
is riches, honoure, prosperitie & helth.

Teache a chylde in his youth what wai
he shoulde go, for he shal not leaue it when
he is holde.

Whoso doeth a poze man w:onge to en-
crease his owne riches, and gethe vnto
the riche to please him, at the last cometh
to pouertie hym selfe.

The. xxiii. Chapter.

Take

The Prouerbes

Take not ouer great traſaple & laboure
to be riche, beware of ſuche purpoſe.

Why wylte thou ſette thine eye vpon the
thing, which ſodaynely baniſherh awaye:
for riches make them ſelues winges, and
take there flight lyke an Eagle in the ayre.

Kepe no companie with wine bybbers &
rptous eaters of fleſhe, for ſuche as be
drounkardes and riotous ſhall come to po
uertie, & he that is geuen to mache ſlepe,
ſhall go with a ragged coate.

Who hath woo: who hath ſorowe, who
hath ſtrife, who hath bzaulinge: and who
hath woundes wout a cauſe: or who hath
redde eyes: euen they ſhall be euer at ſ wine,
and ſeeke exceſſe. Loke not thou vpon the
wine, howe redde it is, & what a colour
it geueth the glaſſe, it goeth downe ſoftly
but at the laſt it biſeteth lyke a ſerpent, and
ſtingeth as an adder.

Ey ſonne thou eateſt hony and ſ ſweete
hony combe, becauſe it is good and wete
in thy mouth: euen ſo ſhall knowledge of
wiſdom be vnto thy ſoule, alſone as ſ thou haſt
gotten it.

A iuſte man falleth ſeuene tymes & riſeth
vp agayne: but the vngodly fall into wic
kednes.

**Rmye, and let not thyne harte be glade whē
he ſtumbleth, leſſe the Lorde (when he ſe-
eth**

eth it) be angry and turne his wrath from
him vnto thee.

The. xxv. chapter.

Put not foꝛ the thy selte in the pꝛesence
of y^e king, and pꝛese not into the places
of great men: Better it is that it be said vnto
thee, come by hether, the thou to be put
lower in the pꝛesence of the pꝛince whome
thou seeest with thine eyes.

Witthoꝛ awe thy foote from thy neygh-
bours house, lest he be wery of thee, and so
abhoꝛe thee.

If thyne enemy hunger seve him, yf he
thirst giue him drinke, foꝛ so shalt y^e heape
coales of fyꝛe vpon his head, and the loꝛde
shall rewarde thee.

Lyke as it is not good to eate to muche
hony, euen so he that wyll sear: he out bye
thynges, it shall be to heuy foꝛ hym.

The. xxvi. chapter.

Gue not a foole an answer after his
foolishnes, leaſt thou become lyke vnto
hi, but make y^e fool an aulwer to his fo-
lishnes, lest he be wyse in his owne conceit.

The. xxvii. chapter.

Let a nother man pꝛayse thee, and not
thine owne mouth, yea other mens lyp-
pes, and not thyne.

An open rebuke is better the a secret loue.
Better is a frende at hand, then a byzother
fare of.

The. xxviii. Chapter.

he

The Prouerbes

He that by vsury and vnlawfull gaignes gathereth riches, he shall laye them in doze soz a man that will pittie the pooze.

He that turneth a waye his eare from hearinge the lawe, his prayer shall be abhominable.

He that hideth his sinnes, shall not prosper but whoso knowlegeth them and soz taketh them shall haue mercy.

Lyke as a roaring Lyon, and an hungry beare, euen so is an vngodly prince ouer the pooze people.

Where the prince is withoute vnderstanding there is great oppression and wronge, but yf he be such a one as hateth couetousnesse, he shall long raygne.

He that maketh to much haste to be riche, shall not be vnglyt.

He that getteth vnto the pooze, shall not lacke but he that turneth away his eyes from suche as be in necessitie, shall suffer great pouerty him selfe.

The. xxix. Chapter.

With true iudgement the king setteth vp the lande, but yf he be a man that oppresseth the people with the gatherings, he turneth it vpsyde downe.

Whē the vngodly cōe vp, wickednesse increaseth, but yf righteous shall see their fall.

When the worde of god is not preached the people perishe,

He that delicately bringeth by his seruant
from a childe, shall make him his maister
at length.

The. rrr. Chapter.

Al the wordes of god be pure & clean.
But thou nothing vnto his wordes,
least he reprove thee, & thou be found algar.

Remoue from me vanitie & lyes, geue me
neither pouertie, noz riches, onely graunt
me a necessary liuing, lest yf I be full, I de
nye the, & saye, who is the lord. And least
I be yng constrained thowowe pouertie sat
vnto steling and take the name of my lord
god in vaine.

There be thre thinges that are neuer sa
tisfied, yea. iiii. thinges satisfieth neuer who.
The graue, a womans wombe closed, and
the earth that hath neuer water inough.
As for fire it satisfieth neuer who.

There be thre thinges to hye for me, and
as for the fourth y passeth my knowledge.
The waye of an Eagle in the ayer, the way
of a serpent ouer a stone, y way of a Shepp
in the sea, & the wate of a man with a pong
woman.

Thowowe thre thinges the earth is disqui
eted, & the fourth may it it not beare. Tho
row a seruaunt y bereth ruele. Thowowe
a foole that hath muche bread. Thowow a
wife worthy hatred when she is maried.

And thowowe an hande mayden, that
is

The Prouerbes;
is hepe to her maysters.

The. xxi. chapter.

O my beloued sonne, geue not ouer thy
Strength and wapes vnto womenne,
which are the distruction euen of kynges.
Elamuell, it is not for kynges, it is not (I
saye) for kynges to drinke wyne, nor prin
ces stronge dryncke (for there is no secrete
where dronckennes rayneth,) lest they be
ynge droncken forgette the lawe, and per
uerte the iudgements of all pooze mennes
chyldezen. Geue stronge dryncke vnto such
as are condemned to death, and wine vn
to those that mourne that they may drinke
it, and forget their misserye and aduersitye
as for sauoure, it is dysceateful, and beau
tye is a bayne thinge.

The boke of the preacher the
first Chapter.



A floudes runne into the sea,
and yet is the sea it selfe not
fylled: for looke vnto what
place the waters run, thense
then come the floues agayne.
All thynges are so harde too
be knowen, y no man can expresse them.

There is no newe thinge vnder the sun.

Where muche wisdom is, there is also
greate tranayle & disquietnes, and y more
knowledge a mā hath y more is his care.

The

The. ii. chapter.

The wiſſe man dyeth as wel as the ſoule.

What gathereth a manne of all the labour and trauaile of his mynde that hee taketh vnder the ſunne, but heauines and ſorrowe, and diſquiſtneſſe all the dayes of his lyfe.

The. iii. chapter.

So I perceyued y there is nothyng better for a man, then too be merce, and to do well as longe as he lyueth.

The. iiii. chapter.

Judged thoſe that are deade more happy then thoſe that be a lyue, yea hym that is yet vnborne to be better at eaſe the they both, becauſe he ſeeth not the miſerable worckes that are done vnder the ſun.

Too is him that is alone, for yf he fall he hath not another to helpe hym vp.

The. v. chapter.

If thou make a vowe vnto god, bee not ſlacke to performe it. As for ſolyſhe vowes he hath no pleaſure in them. If thou promiſe any thyng pay it, for better it is that thou make noo vowe, then that thou ſhouldeſt promiſe and not paye.

He that loueth monye wyll neuer be ſatysfied with money: And whoſo delgter he in ryches, ſhall haue no profit thereof.

Like as he came naked out of his mothers wombe ſo goeth hee thether agayne

The booke
and carseth nothing away with him of al
his labour.

The. vii. chapter

A Good name is moze worth, then pre-
cious oymement.

It is better to go into an house of moze
nyng, then into an bancketing house.

Better it is to consider the ende of a
thing, then the beginning.

Take wel the time of prosperite, and re-
member the time of myffortune.

Be thou neither to rightous, noz ouer
wyle that thou perishe not, bee neyther to
vnrightous also noz to folly the least thou
dye before thy time.

There is not one iuste vpon earth that
doth good & sinneth not.

The. viii. chapter.

Because that euil workes are not half
ly punished, the heart of man gyueth
him selfe to wickednes.

The. ix. chapter.

They that be lyuyng, knowe that they
shall dye, but they that be dead, knowe
nothing: neither desern they any moze. For
their memoypal is soz gotten, soo that they
be neither loved, hated, noz entyred: nether
haue they any moze parte in the woylde in
al that is vnder the sunne.

Whatsoeuer thou take in hand to do, &
do with all thy power. For in the grade
that

of the Preacher fo. Lxxiiij.

that thou goest vnto, there is neither wroth,
counsaile, knoweledge, nor wysdome.

For a manne knoweth not hys tyme,
but lyke as the fysh are taken wth the an-
gle, and as the byrdes are caught with the
snare, euen soo are men taken in the peril-
ous tyme, when it commeth sodenlye vpon
them.

The. r. chapter.

A Babler of his tongue is no better than
a serpent that stingeth withoute hys
lynge.

Woe be vnto thee O thou land, whose
king is but a childe, and whose princes are
earlye at their bankettes. But well is thee
O thou lande, whose kynge is come of no-
bles, and whose princes eate in due season
for necessitie, and not for lust.

With the king no euil in thy thoughte
and speake no hurt of the riche in thy pry-
uet chambze, for a birde of the aire shal bee
trape thy voyce, and with her fethers shal
she bewraye thy wordes.

The. xi. chapter.

When the tree falleth, whether it be to-
warde the South or North in what
place so euer it fall there it lieth.

The booke of wisdom

The. i. chapter

B. ii.

Wisdom

The booke



Wysdome shall not enter into
a frowarde soule, nor dwel in
the body that is subdred vnto
linne.

The mouth that speaketh
lyes, slayeth the soule.

The. ii. chapter.

Therow eny of the deuyl came death
into the world.

The. iii. chapter.

Glorious is the fruite of good labour,
and the roote of wysdome shall neuer
fade awaye.

The. iiii. chapter.

Age is an honourable thyng, neuer
theles it standeth not only in the length
of tyme, nor in the multitude of yeares, but
mannes wysdome is the gray heare, and
an vndefiled life is the olde age.

The. v. chapter.

The righteous shall lyue for evermore,
their rewarde also is wyth the Lord, &
their remembraunce wyth the hyghest.

The. vi. chapter.

Mercy is granted vnto the simple,
but they that bee in auctoritie shalbe
soze punished.

The keepyng of the lawe is perfection,
and an vncorrupte lyfe, maketh a man fa-
miliar wyth god.

The multitude of the wise, is the wel-
fa

fare of the worlde, and a wyle kinge is
upholding of the people.

The. vii. chapter.

Wisdomme is the brethe of the power of
God, and a pure cleane exprellinge of
the clearenesse of almightie god.

God loveth no man, but him, in whom
wisdomme dwelleth.

The. ix. chapter.

Hortal & corruptible bodye is heauye
to the soule, and the earthy man upon
keperth down that vnderstanding that mu-
leth vpon many thynges.

The. xi. Chapter.

Like wher wythall a manne sinneth, by
the same also shal he be punished.

Thou haste ordered all thynges in mea-
sure number & weyghte.

The. xii. chapter

Where as thou doest but chassen vs,
thou punishest our enemies byuers
waies, to the intente that when we punish
we shoulde remember thy goodnes, and
when wee oure selues are punished to put
our trust in thy mercy.

The. xiii. chapter

By the greatnesse and beaute of the
creature, the maker thereof maye
plainely be knowne.

The. xiiii. chapter

l. iii

closed

The boke of Iesus

Cursed is the ydoll that is made with
handes ye both it, & he that made it.

The. cvi. chapter.

It was nether erbe nor plaister that re-
stored them to health, but thy worde o
Lord which healeth all thinges. It is thou
o Lord, that hast power of lyfe and death, &
leadeast vnto deathes doze, & bringest vpp
agayne.

The. cvii. chapter.

It is an heauy thyng, when a manes
owne conscience beareth record of his
wickednes, & condemneth him. And wher
a bered and a wounded conscience, taketh
euer cruell thinges in hand.

The boke of Iesus the sonne of Synacke the fyrst Chap.



The feare of the lord is the rote
of wisdome, and his braunches
are long lyfe.

The. ii. chapter.

Lyke as gold and silver are
tried in the fyre, euen so are acceptable men
in the furnace of aduersity.
Better is for vs to fall into the handes of
the lord, then into the handes of men: for
his mercye is as greate as him selfe.

The. iii. chapter.

Honoure thy father in dede, in worde,
and in all pacience, that thou mayest
haue

haue goddes blessing and his blessing shal
abide with the at the last.

The greater thou art, the more humble
thy selfe in al thinges, and thou shalt fynde
fauoure in the syght of god.

Seeke not oute the thenges that are aboue
thy capacity, and searche not the grounde
of suche as are to mightie for thee, but loke
what god hath commaunded thee, thyne
vpon that al wape, and be not curious in
many of his workes. For it is not needeful
for thee to see with thine eyes the thinges
that are secrete. Make not thou to muche
search in superfluous thinges, and be not
curious in many of his workes, for many
thinges are shewed vnto the already, which
be aboue the capacitie of men. The med-
ling with such hath begyled many a man
and tangled their wittes in banitie. Now
be that loueth perell shall perishe therein.
God hath respecte vnto him that is thank
full he thinketh vpon him, against the tyme
to come so that whē he falleth, he shal finde
a strong holde.

The. lxxxiii. chapter.

Cast not thine eyes asyde from the poore
for any euell wyl, that thou geue him
none occasion to speake euell by thee. For
yt becomaine of thee, in the bytternesse
of his soule, his prayer shalbe hard, eue he
that

The booke of Iesus
that made him shal heare hym.

My son, make much of time, eschewe the
thynge that is euill, and for thy lyfe shame
not to say the truth. For there is a shame
that bringeth synne, and there is a shame
that bringeth worship and saluacion.

Be not halfe in thy roung, neither
slacke and negligent in thy workes.
Let not thine hande be stretched out to
receiue, and shutte whan thou shouldest
geue.

The .v. chapter

BEcause thy sonne is geuen the, be not
therefore without feare neyther deape
one synne vpon another: And say not euill;
the merce of the lordes is greute, he that for
geueth me my synnes, be they neuer so many.
For like as he is mercifull so goeth he with
from hym also, and his indignation com-
meth downe vpon synners.

Make no cartage to tourne vnto the lord
and put not off from day to day, for suddenly
shall his wrath come, and in the time of
vengeaunce he shall destruy thee.

Be swifte to heare, but slow and pacient
in geuing answer.

The .vi. chapter

Holde friendship with many, neuer the-
lesse haue but one counsellor of author-
sanctie.

If thou gettest a frende proue him first
and

and be not hasty to geue him credence: for
some man is a frende but for a time, & wyl
not abide in the day of trouble. And ther is
some frend that turneth to enemye, and ta
keth part against the, and if he knowe any
hurt by thee, he telleth it out. Againe some
frend is but a companion at the table, and
in the day of neede hee continueth not. But
a sure frende wyl be vnto thee, euen as thy
owne selfe, and deale faithfully wythe thy
household folke. If thou suffer trouble and
aduersite, he is with thee and hideth none
himselfe from thee.

A faithfull
frend is a stronge defence, who so findeth
suche a one, findeth a treasure. A faithfull
frend hath no peare, the weyghte of golde
and silver is not to be compared to the good
nes of his faity. A faithfull frend is a medi
cine of life, and they that feare the lord shal
finde him.

The xlii. chapter.

But not, if synnes together, for in one
sinne shal thou not be punished.

Use not to make any manner of law, for y
customs therof are not good.

Gene not ouer thy frend for anye good,
nor thy faithfull brother for the best golde.

Loue a discrete seruant as thine own
sole, defraud him not of his libertie, neither
leau him a pore manne.

If thou haue daughters, keepe their bo
dies, & shew not thy face cherefull towarde
them

The booke of Iesus

theym. Marrye thy daughter, and so shalt thou perforce a weygh: i matter, but giue her to a man of vnderstandinge.

Feare the Lorde wth all thy Soule, and honour his priestes, and encrease of the earth, lyke as it is commaunded the.

Be liberal vnto al men liuing, yet lette not, but do good, euen vnto theym that are deade.

The. viii. chapter.

Colde and siluer hath badone manye a man, euen the herres of kyniges hath it made to fall. Lende not vnto him that is mightier then thy selfe, yf thou lendest him counce it but lost.

Be not surer ty aboue thy power, if thou be, then thinke surerly to pay it.

The. ix. chapter.

Turne away thy face from a beautifull woman, and loke not byon the fairnes of her. Many a man hath perished thorow the beauti of womē. For thorow it the destroyer is kindled as it were a fire.

For sake not an olde friend, for the newe shal not helype hym. A new scend is newe wine, let him be old, and thou shalt drinke him wth pleasure.

Let al thy talking be in the commaundementes of the biest.

The. x. chapter.

As

A the iudge of the people is him selfe
 sue so are his officers: and loke what
 manner of manne the ruler of the citie is,
 such are they that dwel with in also.

Remember no wrong of thy neighbour.
 Whi art thou proud, o thou earth & ashes?

Ther is nothing worse then a couetous
 man ther is not a more wicked thing then
 to loue money, and why? Suche one hathe
 his soule to sell, yet is he but filthy dounge
 while he lyueth.

The beginning of mans pride, is to fal a
 way from god, and why? his herte is gone
 from his maker: for pride is the original of
 all synne.

The. xi. chapter.

Oue no sentence, before thou hast hard
 the cause, but firste let theim tell out
 their tales.

When thou arte in welfare, forget not ad-
 uersitie, and when it goeth not well wth
 the, haue good hope that it shall bee better.

The. xii. chapter.

In prosperite a frend shal not be know-
 en, and in aduersitie an enemy shal not
 be hide, for when a man is in wealth, it
 greueth his enemy, but in heuines and tro-
 ble, a man shal know his frende.

The. xiii. chapter.

He taketh a burde vpon him, that accom-
 panyeth amoye honorable man thā himselfe
 therfore

The booke of Iesus

therfore kepe no familiarite with one that is richer then thy selfe.

If thou be called of a mighty man, absente thy selfe, so that he cal thee to him the more ofte. Deale not thou wth hym, that thou be not shute oute, but go not thou so farre of, leasse he so gette thee: with drawe not thy selfe frome his speache, but belege not his manye wordes, for with muche communication shall he tempt thee, & with pryuy mocke shall he questio wth thee of thy secretes.

If a riche man fall his frendes forsake hym by agayne: but when the poore falleth, his acquaintance forsake him. If a riche man fall into an erreure, he hath many helpers he speaketh proude wordes, & yet men iustify him. But if a poore man go wronge, he is punished: yea though he speake wisely, yet can it haue no place. When the riche man speaketh, every man holdeth their tongues, and loke what he sayth, they praise it unto the cloudes, but yf the poore man speake: they saye, what fellow is this: and yf he do amysse, they shall destroy hym.

The xxiij. chapter.

All fleshe that fade awaye lyke grasse, & lyke a flourishing leafe in a grene tre some growe, some are cast downe, euen so is the generacion of all fleshe and bloude, one cometh to an ende, an other is borne.

The xxv. chapter.

the sonne of Syracke fo. Lxxix

Cod made man from the beginninge, &
set him in the hand of his counsell.
Good had set water and fire before thee,
reache out thine hande vnto whiche thou
wylte. Before man is lyfe and death, good
and euell, loke what hym liketh, shalbe ge-
uen hym.

The. xvi. chapter.

Better it is for a man to dye withoute
chyldezen, then to leaue behynde hym
suche chyldezen as are vngodlye.

God iudgeth a man according to his wo-
kes.

The. xviii. chapter.

Learne before thou speke, & go to thy
like; if thou be sicke, examine and iudge
thy selfe before the iudgemente thoue, and
to haue thyne grace in the sight of god.

Before thou prayest, prepare thy soule, and
be not as one that tempteth god.

Forsake not thy lustes, but turne the from
thine owne wyll: for if thou gettest thy so-
ule her despyzes, it shal make thine euemtes
to laugh the to scoorne.

The. xix. chapter.

He that maketh not much of smal thinges,
shall fall by lytle and lytle.

Wylde and wylde men make losse men: reu-
agates & put me in of vnderstandinge to re-
prose.

He that is hasty to geue credence, is
lyght mynded & doth a gaynt hym selfe.

A

The booke of Iesus

A man maye be knowen by hys face, & one that hath vnderstandinge, may be perceyued by the loke of his countenaunce.

A mans garment, laughter, and going declareth what he is.

The. xx. chapter.

A wise man wyll holde his tongue, & hee see oportunitie, but a wanton and vndiscrete body shal regarde no time.

A thefe is better, then a manne, that is accustomed to lye.

He that pleasech greate men, shal escape much euyl.

Regardes and gyftes blynde the eyes of the wise, and make him dumi, that he cannot tell men their fautes.

Wysdome that is hyde, and treasure that is hoarded vp, what profit is in them bothe?

The. xxi. chapter

The talking of a foole is lyke an heauye burthen by the way, but to heare a wise man speake, it is a pleasure.

A foole listeth vp his voice with laughter, but a wyfeman shal scarce laughe secretly.

The heart of fooles is in their mouth, but the mouth of the wise is in their heere.

The. xxii. chapter.

Make but a litle wepinge because of the dead, for he is come to rest.

Who shal set a watch besyde my mouth, & a sure

the sonne of Sirarke fo. lxxx
asure seale vppon my lippes, that I fall not
with the, & that my tongue destruy me not.

The. xxiij. chapter.

I Et not thy mouth be accustomed with
swearing, for in it there are many faile.
A man that bleth much swearing, shall
be filled with wickednes, & the plague shall
neuer go from his house.

The. xxv. chapter

Three things there are, that my spete
fauoureth, which be also allowed be
foze God and men. The vnitie of bre-
thren, the loue of neyghbours, a man and
wife that agre well together.

Thre things there be whiche my soule
hatech, and I bitterlye abhor the lyfe of the.

A poye manne that is proude. A ryche
man that is a lyer, and an olde bodye that
dorech, and is vncaste.

All wickednesse is nothinge to the wic-
kednesse of a woman.

There is no wythe aboue the wythe
of a woman.

Of the woman came the beginning of
sinne, and thow we her we all are deade.

The. xxvi. chapter

There be thre things that my herte se-
areth, & my face is a fayne of þe fourth
reason in a cytle, a sedicious people, and
nosume tongues, all these ar heuier then
death. But when on is gelous ouer his
wife, it bringeth pain & sorow vnto þe hart.

The booke of Iesus
and sorow vnto the harte.

The whozedom of a womanne maye
be knowen the pryde of herre eyes, and eye
liddes.

There be two thinges that grene mye
herte, and the thirde is a displeasure come
vpon me.

When an experie man of war suffereth
scarce and poverte. When men of vnder
standinge and wisome are not let by, &
when one departeth from righteousnes vnto
synne.

There be two manner of thinges, why
che me thinke too be harde and parlous. A
marchaunt cannot lyghly kepe him from
wronge, neyther a tauerne bym selfe fro
synne.

The. xxviii. chapter.
The as a naille in the wall sticheth fast
betwixte two stones, enen so doth syn
sticke betwixte the byer and the seller.

The tree of the feld is knowen by his
fruit, so is the thought of mans hert knowen
by his wordes.

The. xxix. chapter.
The moze wood there is, the moze beher
merite is this fire, and the myghtyrr
that men be, the greater is the wrath, and
the longer that the striele endureth, & moze
it burneth.

Thou hedgest thy goodes, with thy thrones
wyl

the sonne of Sirarke Fo. lxxxi

why dost thou not rather make doores & barres for thy mouth? Thou wepest thy golde and silver, why dost thou not wepe thy woordes vpon the balaunce?

The xxix. chapter.

Help the poore for the commandementes sake, & let hym not goe empty from thee, because of necessitie.

Lay vp thy almshouse in the hand of the poore, and it shal kepe the from al eue.

Suertyship hath destroyed many a rich man.

Better it is to haue a poore kuyng in a mannes owne house, then delicate fare among the straunge.

The xxx. chapter.

There is no riches aboue a sounde bodye, and no ioye aboue the ioye of the herte. Heauines hath slayne manye a man and byngoth noo profite, zeale, and anger shorten the daies of the lyfe, carefulnesse & sorowe, bynginge age befoze the tyme. Vnto a mercie herte euery thyng hath a good talle that he eateth.

The xxxi. Chapter.

Trauaile and carefynnes for riches taketh awaye the sleepe, and maketh the fleshe to consume.

He that loueth riches, shal not be tustly sped.

Wt thou syt at a greates mans table, ope

L. i.

not

The booke of Iesus
not thy mouth wide, vpon it and make not
manye wordes.

If thou fealest that thou haste earen to
much arise, go thy waye, cast it out of thy
stomacke and take thy rest, and it shal ease
thee, so that thou shalt bring no sickness vnto
thy body.

Wine soberly dronken quickeneth the
lyfe of man. If thou drinkest it measurablye,
then shalt be temperate. What life is
it, that may continue without wine. Wine
was made from the beginnyng too make
me glad, & not for dronkenness. Wine measurably
dronken is a reioysing of the soule
and body. A measurable drincking is helth
to soule and bodye. But if it be dronken
with-excesse it maketh bytternesse and sorow
vnto the minde. Drunkenness filleth
the minde of the folye, with shame and
ruine, miniseth the strength and maketh
woundes.

The. xxi. chapter.

If thou bee made a ruler, prouide not thy
selfe therewith, but bee thou as one of the
people. Like as the Carbuncle Stone shine-
th that is set in golde, so dothe a longe gar-
minte the wine feast: and as the smaragde
that is set in golde, so is the swetnes of my
licke by the mirth of wine.

The. xxii. chapter

Before of the matter, then talke there-
of. If first well instruct, then mayest

the sonne of Siracke fo. Lxxxix
thou geue answere.

Why doth one day excell another seeing
all the dayes of the yere come of the sunne
the wisdome of God hath so parted them a
sonde, and so hath he ordeined the times &
solempne feastes. Some of them hath he
cholen and halowed before other dayes.

And at men are made of the grounde, & out
of the earth of Adam. In the multitude of
science hath the lord sundred them, & made
their waies of diuerse saysons: Some of
them hath he blessed, made muche of them,
halowed them, and claimed them to hym
selfe. But some of them hath he cursed,
brought the low & put the out of their estate.

Geue not thy sunn and wise, thy brother
and frende, powre ouer the while thou li-
uest and geue not awaie thy substance &
good to another, lest it repent the, and thou
be faine to begge therefore thy selfe. As
long as thou liuest, & hast by thy, let no man
chaunge thee. For better it is that thy chil-
dren do praye the, then that thou shouldest
be faine to loke in their handes.

The fodder, the whipp, and the burthen
belongeth vnto the Mastr: Meate, correction
and worke vnto thy seruant.

If thou haue a faithfull seruant let him be
vnto the, as thine owne soule, intreat him
as a brother, for in bloud hast thou bought him
If thou haue a seruant, love him as

The booke Iesus

thy selfe, for thou hast neede of him as of thy lyfe.

The. xxxiii. chapter.

Wholo regardeth dreames, is lyke him that take holde of a shadowe, & folowe after the wynde.

Soothsayinge, witchecraft, sozcery, and dreaminge is but vanities. For dreames haue disceyued many a man and failed the that put their trust in them.

Wholo bringeth an offering out of the goodes of the poore, doth even as one that killeth the son, befoze the fathers eyes.

The breade of the needfull is the lyfe of the poore, he that defraudeth hym therof, is a man of bloude.

Wholo robbeth his neighbour of his liuyng doeth as a greater syn, as though he slewe him to death.

He that defraudeth the labourer of his hire is a bloude shedder.

He that washed hym selfe because of a deade body, and toucheth the dead agayne, what doeth his washinge? So it is with a man that fasteth for his synnes, and doeth them agayne: who wyl heare his prayer: or what doth his fasting heaile him.

The offering of the righteous maketh the altar fat and a sweet smell is it befoze the highest.

Halowe thy riches vnto god with gladdnes, Come vnto god accordyng as he hath commaunded.

the sonne of Siracke fo. lxxxiii
enriched and prospered the, and loke what
thy hande is able, geue with a chereful eye
for the Lord recompenseth, and geueth the
seuen tymes as much againe.

The. xxxvi. chapter.

A faire wife reioysseth her husband, &
a man loueth nothinge better. If she
bee louinge and vertuous withall, then is
not her husbande lyke other men. He that
hath gotten a vertuous womanne, hath a
goodlye possession, she is vnto him a helpe,
and pyller where vpon he resteth.

The. xxxvii. chapter.

Hold thy counsaile fast in thy hert, for
ther is no man moze saythfull to kepe
it, then thou thy selfe.

Before all thy woozkes aske counsaile
first, and as euer thou doest any thyng, be
well aduised.

Be not greedy in every eatetyng, and be
not so hasty vpon al meates: for excesse of
meates bringeth sickenes, and glottony cometh
at the last to an vnmeasurable heate.
Those we surfet haue manye one perished
but he that dyeteth hym selfe temperately,
prolongeth his life. The. xxxviii. chapter

Honoure the physician, honoure hym
because of necessitie. God hath crea-
ted him, for of the best cometh medicine
and he shall receiue giftes of the king.

The wisdoms of the physician bringeth
A. iii. him

The booke of Iesus

him to great worshippinge, and in the sighte of the great men of this worlde, he shalbe honozably taken.

My sonne, byngge fourth thy teares ouer the deade, and begynne to mourne, as yf thou haddest suffered great harme thy selfe: and then couer his bodye after conuenient manner, and despise not his buriall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentacion expeditiously, & that a daye or two, leaſt thou be euell spoken of, & then conſorte thy selfe becauſe of thy heauineſſe. For of heuines cometh death.

The .xl. chapter.

To labour and be content with that a man hath is a ſweete pleaſaunt lyfe, & it is to find a treaſure aboue al treaſures.

The .xli. chapter.

Death how bitter is the remembraunce of thee, to a man that ſeeketh reſt & comforte in his ſubſtaunce and ryches, vnto ſuch man that hath nothing to bere him, and he hath proſperitie in all thynges, yea vnto him that yet is able to receiue meate.

Death how acceptable and good is thy iudgement vnto the nedeful, and vnto him whole ſtrength fayleth, and that is nowe in the laſte age, and that all thynges is full of care and fearefulneſſe, vnto hym alſo he is in deſpayre, & hath no hope, nor paciẽce.

Labour

the sonne of Siracke Fo. lxxxiii

Labour to get the a good name, for that
shall continue surer by thee, then a thou-
sand great treasures of golde.

Be a Hamer to loke vpon another manes
wyfe, and to make any crysling wordes w
her mayden, or to stand by her bedside.

The. xlii. chapter.

Like as the woyme and moth, cometh
out of clothyng, so doth wyckednesse
come of women.

The. xliii. chapter.

Like as the fat is taken awaye frome
the offering, so was Dauid chose out
of the chyldren of Israell.

The. xlii. chapter.

All Kinges excepte Dauid, Hezekias
and Josiah, committed wyckednesse.

But vpon the earth is there noman cre-
ated lyke Enoch, for he was taken vp frō
the earth.

The. li. chapter.

Worke the Lordes worke by tymes, &
he shall geue you your reward in due
season.

The Prophecie of Esaye

The. i. chapter

L. llii.

The

The Prophecies



Ihe Dre hath knowen hys
owner, and p^r Alls his maye
sters cribe, but Israell hath
receyued no knowlege, my
people hathe no understan-
ding.

Offer me no mo oblations, for it is but
losse labour. Incesse is an abhominable
thing vnto me, your fastinges are also in
vaine. I maye not awayne with your newe
holve dayes and fastinges, I hate the ym-
agen from my very herte, they make me we-
ry I cannot abyde them, when ye holue out
your handes, I wylI carne myne eyes fra
you. And thoughe ye make many prayes,
yet wylI I heare nothing at all, seing your
handes are full of blood.

Wash you, make you cleane, put awaye
your euell thoughtes out of my sight, cease
from doing of euell, lerne to do ryght, ap-
plye your selues to equitie deliuer the op-
pressed, helpe the fatherles to his right, let
the widowes complaints come before you. ec
If ye be louing & obedient, ye shal enioye
the best thinge that groweth in the lande.
But yf ye be obstinate & rebellious, ye shal
be deuoured with the swearde, for the lord
hath promised with his owne mouth.

The.ii. Chapter.

The glorie of the lordes maiestie, cast
eth downe the highe of the presumpti-
ous

ous personnes, and byngeth lowe þ price
of man.

The. iiii. chapter.

Bee the righteous do wel, for they shal
winne þ frutes of theyr studies. But
woulde be to þ vngodlye, and vnrighous, for
they shalbe rewarded after theyr woikes.
Seyng the daughters of Sion are become
so proude, and come in with strected oute
neckes, and with hayne wantonne eyes,
seing they come in tripping so nicely with
theyr feete.

Therefore shal þ lordes haue theyr heades,
and shal discover theyr shame, in that day
shal the lord take away the gorgionnesse
of theyr apparel & spanges cheynes, per-
celers, and colers, bracelettes, and haones,
the goodlye fougred, wyde and byordred
rayementes, brooches and head bandes, rin-
ges and garlandes, holly dayes clothes and
hailes, kercheises and pinnes glasses and cy-
presses, bonets and taches. And in stede of
good smell, there shalbe stinke amonge the
and for theyr gyrdles, there shalbe lose ban-
des, & for wel set hear, ther shalbe baldnes,
in stede of a stomacher, a scape cloth, and
for theyr bewtye, witherednesse, & sunne
burning. Pour husbandes & mightie men
shall perper with the sword in battayle.

The. v. chapter.

xxxiiij The Prophetic

Iudge I praye you betwixt me and my
bynearde. What moze could haue bene
doen for it, that I haue not done: Wher
foze thou hath it geuen thornes, wher I lo
ked to haue had grapes of it.

Who vnto them that ioyne one house to
another, and bring one land so ngygh vnto
another, that the poore canne get no moze
grounde, and that ye maye dwell vpon the
earth alone.

Who be vnto them that rise vpearlye to
solow dzenkennes, and too them that con
tinue so vntyll night, and tyl they be set on
fye with wine.

Who be vnto them, that drawe twicked
nes vnto them with cordes of Sanctie, and
sinne, as it were with a carte rope.

Who be vnto them, that call euell good,
and good euill, which made darknes light
and light darkenes, that make sow sweet
and sweete sow.

Who be vnto them that are wyle in their
own syght, and thinke them selues to haue
vnderstanding.

Who be vnto them that are strong to sup
out wyne, and experie men to set vp dzen
kennes.

The, xl. chapter.

O and tell thys people, ye shall heare
in dedde but ye shall not vnderstande,
ye shall plainly se, and not perceyue. Har
den

ben the hartes of this people, stoppe the eares and shut their eyes, that they see not wth their eyes, heare not wth their eares, and vnderstand not wth their hartes, and conuert, and be healed.

The. vii. Chapter.

Rehold a virginne shall conceiue and beare a sonne, and (thou his mother) shalt cal his name Emannell: butter and hony shall he eate, that he may knowe to refuse the euell, and chose the good.

The. viii. chapter.

Cursify the Lorde of hostes, let hym be your feare and dread. For he shall be the holy place to fly to, and stowe to stromble at the rocke to fall vpon, a snare and nette to both the houses of Israell, and the inhabitants of Ierusalem.

And manye shall stromble, fall, and be broken vpon hym, yea, they shall be shamed and taken.

The. ix. chapter.

The people that walcke in darckenesse haue seene a greate lighte. As for them that dwel in the land of the shadow of death vpon them hath the lpyght shined.

Vnto vs a childe is borne, and vnto vs a sonne is geuen, vpon his shulder dothe the kingdom, and he is called wth his owne name wonderfull, the gener of counsaile, the myghtie God, the enclasting father, &

The Prophecie

prince of peace, he shall make no ende to encrease the kingedome and peace, and shall sit vpon the seate of Dauid and in his kingdom, to set vp the same, and to stablish it wth equitye and righteousness from hence forth for evermore.

The .i. chapter.

Whe vnto them that make vnrightheous lawes, and devise thinges which be to harde for to kepe: where the poore are oppressed on euerye syde, and the innocentes of my people robbed of iudgement: that wyddowes maye be their praye and that they may robbe the fatherlesse.

What will ye do in time of the visitacion.

Shall they are boast it selfe against hym that betweth therewith: or doo the the same make any bragging againste him that ruleth it: that were enen lyke, as yf the rodde wyderale it selfe againste him that beareth it, or as though the staffe shoulde magnifye it selfe, as wo say it were no wood.

The .ii. chapter

And there shall come a rodde for the of the kyndred of Ilaye, and a blossome shall florish out of hys roote. The spere of the lord shall lycht vpon hym, the spirit of wisdom and vnderstanding, the spirit of counsaile and strength, the spirit of know ledge, and of feare of the Lord and shall make hym seruent in the feare of **G D**.

If 02

For he ſhall not geue ſentence after the
thyng that ſhalbe brought beſore his eyes
neither reſpōne a matter at the firſt hea-
ryng but with righteouſneſſe ſhall he iudge
the poore, and with holines ſhall he reſorme
the ſimple of the world. He ſhall ſmyte the
world with the rodde of his mouth, & with
the breaſte of his mouth he ſhall ſlaye the
vngodlye.

Righteouſnes ſhalbe the girdle of his loy-
nes, truſthe and faythefulnes the girdyng
of his reynes.

The. xlii. Chapter

BEholde the daye of the lord ſhall come
terriblye, and full of indignation for
roure, and wraſch to make the lande waſt,
and to roote out the ſynners thereof. For
the ſtarres and Planettes of heauen ſhall
not geue their light, the Sunne ſhalbe dar-
kened in riſyng, and the Moone ſhall not
ſhine wth his lyght. And I wll punyſhe
the wickednes of the world, and the ſinnes
of the vngodlye ſayeth the lord.

The. xliii. chapter.

Howe arte thou fallen from heauen
(O Lucifer) thou faire mournynge
chylde (howe haſte thou gotten a fall euen
to the grounde, and arte become weaker
then the People: for thou ſaydeſte in
thy heart, I wll clymme vpp into
heauen

The Prophecie
heaven, and exalte my throne aboue, beside
the starres of god. I will sitte also vpon the
helpe Mounte towarde the North, I will
clyme vppv aboue the cloudes, and will be
lyke the highest of al, yet thou shalt be brou-
ughte downe to the depe of hell.

The. xxi. chapter.

IC. vs cate and dayncke, for to morowe
we shall dye.

And the keye of the house of David will
I lay vpon his shoulde, so that he shall o-
pen and no man shut, he shall shut, and no
man shall open.

The. xxi. chapter.

IC. this is our god, we haue wanted for
him, and he shall saue vs.

The. xxi. chapter.

A By deade men shall lyue, euen as the
my body shall they rise agayne.

The. xxi. chapter.

IC. is a people of no vnderstandinge,
therfore he that made them shall not
faour them, and he that created the shall
geue them no grace.

The. xxi. chapter.

Atherfore sayeth the Lord god, beholde,
I laye in Sion for a foundation a stone
euen a tryed stone a pzeious corner ston,
a sure foundacion.

The. xxi. chapter.

E So much as this people when they be in trouble, doo honoure me with the theyr mouth & with their lippes, but their harte is farre frome, and the feare whiche they haue vnto me pcedeth of a cōsumment which is taught of men, charloze. ec.

Also vnto them, that kepe the secret of their thoughtes, to hyde thei counsell from the Lorde and do thei woorkes in darkenesse sayinge, who seeth vs: and who knoweth vs:

The. lxxx. chapter.

This is an obstinate people, and dissenting children, children that refuse to heare the lawe of the Lorde. For they saye vnto the seers, se not, and to them that be cleare of iudgements, loke not: and righte thinges for vs but speake fayre wordes vnto vs, looke out croures, gette you out of this waye, departe out of this path: turne the holys one of Israel from vs.

The fyre of payne is awayned from the beginnyngs, yea, such for kinges it is prepared.

This hath the Lorde sette in the depe, and made it wide, the burning wher of is fyre and muche wodde, the brach of the Lorde which is a riuer of brimstone dothe kinde it.

The. lxxxii. chapter.

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The. xxxii. chapter.

A King shall gouerne after the rule of
righteousnes, & the princes shall rule
according to balauce of equitie.

The rewarde of righteousnesse shall be
peace, & her fruite rest & quietnes for ever.

The. xxxiii. chapter.

He that leadeth a gay lyfe say I, and
speaketh the trueth: he that abhorreth
gaines wonne by violence and disceite, he
that keepeth his hande: that it touche no re
warde, which stoppethe his eares that he
heare no counsaile against the innocent
bloud, which holdeth downe his eyes that
he se none euill, he it is that shall dwell on
hye, whose safeguard shall be in a bulwarke
of rockes, to him shall be geuen meate, and
his waters shall not faile.

The. xxxiv. chapter.

Odd cometh his owne selfe, and will
deliuer you, then shall the eyes of the
blinde bee lyghtened, and the eares of the
deaf be openede, then shall the lame manne
leape as an harte, and the dumme mannes
tonge shall geue thanks.

The. xxxv. chapter.

The angel of the Lord wente forth, &
the host of the Assirians hoste. an. Clxxx
and. v. P.

The. xxxvi. chapter.

Herechias turned his face toward the
wal,

shall prayed vnto the lord, and said. Remember O Lord, that I haue walked before the in truth, and a stedfast hearte, and haue done the thyng that is pleasaunte to the.

The .xl. chapter.

A voice cried in the wilderness, prepare the way of the lord, in the wilderness, make straight the pathe for our god in the deserte. Let all ballies be exalted, and every mountaine & hill be laied lowe. What so is croked, let it be made straight, and lette the rough be made plaine fieldes, for the glorie of the lord shall appeare, and all flesh shall at once se it, for why: the mouth of the Lord hath spoken it.

Now cry, and the Prophet answered, what shall I cry: that all flesh is grasse, and that all the goodlines therof is as the flower of the filds, the grasse is withered, the flower falleth away, even so is the people as grasse, when the breath of the Lord bloweth vppon them. Nevertheless whether the grasse wither, or that the flower fade a way, yet the word of god endureth for ever.

Who hath reformed the mynde of the Lord: or to whom hath he shewed his counsell: or who is of his counsell to teach him: or who hath geuen hym vnderstandynge, and hath taughte hym the pathe of iudgement: who taughte hym cunnynge, and

The prophetic
opened vnto him þ way of vnderſtandyng.

The. xlii. chapter.

Who ſuffered Jacob to be creden vnder
ſote, and Iſraell to be ſpoyled: bys not
the lord: becauſe we haue ſinned agaynſte
him, and haue had no delite to walke in his
wayes, neyther beene obediēte vnto bys
lawe.

The. xlii. chapter

Turne you to me, al ye endes of the erth
that ye may bee ſaued: for I am God, &
there is els noone. I ſwore by my ſelfe, oute
of my mouth commeth the worde of righte-
ouſnes, and that no man maye tourne: but
all kneſſe ſhal bowe vnto me, and al tonges
ſhall ſwore by my name, ſaying: beſtilpe in
the lord is my righteouſnes and ſtrength.
To him ſhall men come, but al they thinke
ſchozne of him, ſhall be confounded. And
the whole ſede of Iſrael ſhall bee iuſtified, &
make their boſſe in the lord.

The. xliii. chapter.

And thus ſaith the lord. In the tyme
I accepted haue I heard the, and in the
daye of ſaluacion haue I helped the.

God hath conſorted his people and will
haue mercye vppon his that be in trouble.
But Sion ſaide God hath forſake, and my
Lorde hath forgotten me. Wyl a wiſe for-
get the childe of hir wombe, & not pitty the
Ionne whome ſhe hath bozne. And though
ſhe

We do forget, yet will I not forget thee.

Who so putteth his truste in mee, shall not be confounded.

The. l. chapter.

The lord God hath opened myne eare
therefore can I say nay, nor withholde
my selfe, but I offer my backe vnto the smit-
ters, and my chekes to the nippers, I turne
not my face from shame and spittinge, and
the lord God shall helpe me, therefore shall I
not be confounded, I haue hardened my face
lyke a flint stone. For I am sure that I
shall not come to confusion.

The. lli. chapter.

O howe bewtifull are the fete of the an-
balladoure that bryngeth the message
from the mountaine, and proclaimeth pece
that bryngeth good tydynges, and preach-
eth helth, and sayth vnto Sion: thy God is
the king.

The. liii. chapter.

He onely hath taken on hym our infir-
mities, and bore our paines. He was
wounded for our offences, and smitten for
our wickednes.

The chastement of our peace was layd vpon
him & with his stripes we are heled. The
lord hath heped together vpon him & iniqui-
te of vs all. Hee suffered violence & was cruel
intreated, and vpon not yet open his mouth.

The prophecie

He shal be lede as a shepe to be slayne, yet
shall he be as still as a lambe before y^e hear-
er and not open his mouth. He apper-
ner violence nor brighte, neither hath
ther bene any disceatfullnes in his mouth
And he is rekened among t^ragressours,
whiche neuerthelesse hath taken a waie the
synnes of the multitude, and made inter-
cession for the misdoers.

The. lvi. chapter.

Seeke the lord while he may be found,
and crie vpon him while he is nye.

Let the vngodly man forsake his owne
way and the vnrighthouse his owne iⁿua-
ginations, and turne agayne vnto lord,
so that he be merciful vnto him and to our
god, for he is very ready to forgive.

The worde that cometh out of my mouth
shall not turne agayne vnto me, but
shall accomplishe my wyl and prosper in
the thinge wherto I send it.

The. lvi. chapter.

Blessed is he that taketh vowe, that he
be in halow not the Saboth, that is, he
that keepeth hym selfe he do no euill

My house shall be called an house for all
people. The. lvi. chapter.

The wicked haue no peace, saith god.

The. lviii. chapter.

Crye now as loud as y^e canste, leane
not of, lift vp thy voice like a trumpeter,
and

and shew my people ther offences, and the
house of Iacob their sinnes.

Wherefore saite we, say they, and thou se-
est it not: we put our liues to straitnes, &
thou regardest it not. Beholde, when ye
fast your luste remaineth still, for ye do no
lesse violence to your detters: loe, ye fast to
strife and debate, and to smite with y^e fist
of wickednes. Nowe ye shal not fast thus,
that you may make your voice be harde a-
bout. Thinke y^eu this faste pleaseth me y^e
a man holde chaster him selfe for a daye, &
to tye his hand about like a hoke, and
to lye upon the earth in an heape cloth:

Shoulde that be called fasting, or a daye y^e
pleaseth the lord? Doerh not this fastinge
rether please me, that thou lose him out of
bondage that is in danger: that thou bre-
ake y^e othe of wicked bargaines: that thou
let the oppressed go free, and take fra them
all maner of burthens: to deale thy breade
to the hungry, and bryng the poore wan-
dyngs, home, into thine house, when thou
seest the naked that thou couer hym, & not
thy face from thy neighbour?

The. liij. chapter.

BEhold, the lordes hand is not so shor-
ned that it cannot helpe, neither is his
eare so stopped that it may not heare: But
your misdeedes haue seperated you from
your god, and your synnes hyde his face

¶.iii.

from

The prophetic
from you, that he heareth you not.

The. lxxiii. chapter

WE are all as vncleane thynges, and all
oure righteousnes are as the clothes
stained with flowers of a woman: we fall
euery chone, as the leafe, for our sinnes ca-
rpe vs away lyke the the wynde.

The. xlv. chapter.

THUS saith the Lorde God. Beholde
my seruauntes shall eate, but yee shall
haue hunger. Behold my seruauntes shall
drinke, but ye shall suffre thyrst. Beholde,
my seruauntes shall be merry, but yee shall
be confounded, Behold my seruauntes shall
reioyce for a verie quietnes of hearte, but
ye shall cry for sorow of hert, and camplane
for vexacion of minde.

The. xlvj. chapter.

THUS shall the hand of the lord be kno-
wen among his seruauntes, and bys
indignacion amonge his enemies. For
behold the lorde shall come with fier, & bys
charet shall be lyke a whyrle wynde, that
he may recompence his vengauce in his
wraoth, and his indignacion with the flame
of the fyre for the lord shall iudge al fleshe
with the fire, and with bys sweard, & ther
shall be a great number slaine of the lord.
They shall go forthe, & loke vpon the carions
of them that haue transgressed against me
For their woymes shall not dy, neither shall
their

The booke of the Prophete

Jeremy.

The .i. Chapter.



Before I fashioned the in thy mothers wombe I did knowe the: And oz euer thou wast boorne, I sanctified the, and ordained the to be a prophete vnto the people.

The .iii. chapter.

Commonly, when a man putteth away his wife and she goeth from him, and marieth with another, the the question is, shoulde he resozte vnto her anye more after that: is not his wife then defiled and vn-cleane? But as for the, thou hast played the harlote with many loners, yet turne again to me, saith the lord.

Juda hath committed fornicacion with stones and stockes.

The health of Israell standeth only by on god our lord.

The .iiii. chapter.

Be circumcised in the lord, and cutte away the foreskyn of your heartes, all ye of Juda, and all the indwellers of Ierusalem, that my indignacion breake not out lyke fire & kindle so y no mā may quench it

p. iiii.

be.

The Prophet

because of the wickednesse of your ymaginations. The. v. chapter.

Among my people are founde wicked persons, that priuely laye snares and wayte for men to take them and destroye them.

And lyke as a net is full of byrdes, soo are they houses full of y which they haue gotten with falshead and disceite. Whereof cometh they greate substance and riches, hereof are they sat and welthy, & are more mischenouse then any other.

The. vi. Chapter.

Fro the least vnto the most, they bange al vpon couetousnes, and frome the Prophete vnto the prest, they go all about with falshead and lies. And beside that, they heale y brut of my people with sweet wordes, sayeng: peace, peace, when there is no peace at all.

Thus saith the lord, go into the stretes, consider and make inquisition for the old waye, and if it be the good and right waye then go therin that ye maye finde rest for your soules, but they saye we wil not walke therin. The. vii. chapter.

Trust not in false lying wordes, sayinge: here is the temple of the lord, here is the temple of the lord heare is that temple of the **LORDE**. But rather indeed amend your wates and counceles and iudge right betwyxe a man and his neyghbour

oppreſſe not the ſtraunge, the fatherleſſe,
and the wydowe, ſhedde not innocent
blonde in this place, cleane not to ſtrange
goddess for your owne deſtruction, the wyl
I let you dwell in this place, ye in the land
that I gaue afoze tyme vnto your fathers
for euer.

The. lviij. chapter.

DO men ſall ſo that they ariſe not vp
againne: or yf Iſraell repent: wyl not
god turne againne to them? Wherefore the
is the people, and Ieruſalem gon ſo farre
backe, that they turne not a gaine: they
are euer the longer the more abſtinate, &
will not be conuerted.

The. lx. chapter.

THUS ſayeth the lord, let not the wyſe
man reioyce in his wiſdome, nor the
ſtrong man in his ſtrength, neither y rich
mā in his riches. But whoſe wyl reioyce,
let him reioyce in this, that he vnderſtan-
deth, and knoweth me, for I am the lord
which do mercy, equitie, & righteousneſſe
vpon the earth.

The. lxi. chapter.

NOwe I know (O lord) that it is not
in mans power to orde his own wat-
ers, or to rule his owne ſteppes & goinges:
Wherefore chaſten thou vs, O lord, but w
fauoure, not in thy wrath, bying vs not be-
terly to naughte. Powze out thine indig-
nation

The Prophete
nation rather vpon the gentyles, y^e knote
the not, & vpon the people y^e call not on thy
name. **The.xiii.chapter.**

MAye a man of Inde chaunge his skin,
and the cat of the mountaine her spot
tes: no more maye ye that be exercysed in
such, do good.

The.xiiii.chapter.

And the lord sayd vnto me. **The Pro-**
phetes preach lyes in my name, wher
as I haue not sent the, neither gaue I the
any charge, nether did speake vnto them,
yet they preach vnto you false visions,
charmynge, vanitie, and disceptuallnes of
theyr owne herte.

The.xv.chapter.

Cursed be the man y^e putteth his truste
in man, and taketh fleshe for his arm,
and he, whose herte departeth from y^e lord
Blessed is the man, that put his truste
in the lord, & whose hope is y^e lord himselfe
Among all thynges, man hath the mooste
disceitfull and stobberne herte.

The.xvi.chapter

When I take in hand to rote oute, to de
stroy or waste awaye anye people or
kingdomes, if the people against whome
I haue thus deuised, conuert frome theire
wickednes, I repente of the plague that I
deuised to bring vpon them. Againe, whē
I take in hand to builde or to plant a peo-
ple

ple of a kingdome, if the same people do y^e before me, & heare not my voyce, I repente of the good that I denysed to do for them.

The. xxi. chapter.

AND all the people that go by this cite shall speake one to an other, wherefoz hath the lord done thus vnto this noble cite: Then shall it be answered, because they haue broken the commaundement of the lord they god, and woꝝshipe & serued straunge gods.

Who woꝝth him that buildeth his house in vnrighteousnes, & his parlours with the good that he hath gotten by violence, which neuer recompenseth his neighbours labour, noꝝ payeth him his hire.

The. xxii. chapter.

DO not I fulfill heauen and earth, saith the lord.

Is not my word like a fyre saith the lord: and lyke a hammer that breaketh the hard stone.

The. xxiii. chapter.

THUS saith the lord, the voyce of heynes weppng, and lamentacio, was heard on hye, euen of Rachell mourninge for her chyldzen, and would not be comforted because they were awaye.

I will plante my lawes in the inwarde partes of the, & wyte in their hertes, & will be

The booke of the
be their God, and they shal bee my people.
And from thence forth shal no man teache
his neighbour or his brother, & say: knowe
the lord: but they shal all knowe me from
the lowest vnto the hyest, saith the lord.
For I wil forgene their misdoes, and wil
neuer remember their sinnes any moze.

The xxxii. chapter

Thyne eyes looke vpon all the waies of
mens children, to rewarde euery on af-
ter his way, and accoꝝdunge to the frutes
of his enuencions.

The xxxiii. chapter

The kyng of Babilon causeth the childre
of zedechia, and all the nobles of Iuda
to bee slaine befoze his face at Reblath: and
made zedechias eyes to be put out, & bound
him wyth two chaynes, and sente him to
Babilon.

The xxxiiii. chapter

Cursed be hee, that dooth the worke of
the lord negligently.

The xxxv. chapter.

Though thy nest were as hie as the Ce-
les, yet will I caste the downe lather
the lord.

The li. chapter.

Confounded be all casters of Idols for the
thing they make is but disceite, & hath
no breath, baine it is, & erronious worke:
& in the tyme of visitation it shal perish.

The

The lamentation of Ieremye

The first Chapter.



Ierusalem hath sinned euermore & more: therefore is shee com in decal. Al they that had her in honoure dispise herre, for they haue seene her filthynesse: Pea she sigbeth, and is ashamed of her selfe.

O al ye that go far by, beholde and see, if ther be any sorowe, lyke vnto myne, wherwith the lord hath troubled me, in the daye of his fearefull wrath.

The. iij. chapter.

It is of the Lordes mercies, that we are not bitterly consumed.

The lord is my porcion, safeth my sole therfore will I hope in hym. O howe good is the lord vnto them, that put their truste in him, and to the soule that seeketh after hym.

O howe good is it for a man to take thy yoke vpon him fram his youth by.

The Lord will not forsake for euer, but though he punyssh, yet accordyng to the multitude of his mercies, he receyuerth too grace againe for her doothe, not plage and caste out the chyldren of men from his heart,

The. liii. chapter

The

The Prophete

The women, whiche of nature are pitifull haue sodden their owne chylozen with their hands, that they myght be their meate in miserable destruction of the daughter of my people.

The booke of the Prophet Ezichiel

The.iii.chapter



The house of Israel wil not folowe the, for they wyl not follow me, yea al the house of Israel haue stiffe forcheades, & harde hertes,

If I saye vnto the concerning the vngodly man, that without doubte, he muste dye, and thou geuest not him warninge, nor speakeste vnto him he may couerne from his euell way, and so to lyue: than shall the same vngodly man dye in his owne vnrpyghteousnes: but hys bloude wil I require of thyne hand. Neuer thelesse if thou geue warninge vnto the wicked, and yet he forsake not his vngodlines, then shall he dye in hys owne wickednes, but thou hast discharged thy soule.

Nowe if a righteous man go from hys rpyghteousnes, and do the thing that is euell I wyl lay a strombling blocke before hym, & hee shall dye, because thou hast geuen hym warn'g, yea dye shall he in his owne synne soe that the vertue that hee dydde before,

shall

shall not be thoughte vpon, but his bloud
wyl I require of thynne hand. Neuerthe-
lesse if thou exhortest the righteous that
bee syn not, and so the righteous do no sin
then shall he liue, because he hath receiued
thy warning, & thou hast discharged thy
soule. xxxiii. Ca.

The. v. chapter.

If thee Jerusalem, the fathers shall be
sayne to eat theyr owne sonnes, and
the sonnes theyr owne fathers.

The. xi. chapter.

What stonpe harie wyl I take out of
your bodie and geue you a fleshelp
herie, that ye maye walke in my commaū-
dimentes, and kepe my ordynaunces, and
do them, that ye maye be my people, and I
your god.

The. xiii. chapter.

Woe vnto you, that sowe pilones be-
der all arme holes, and bolsters be-
der the heades both of yong and olde to eat
the soules with all.

For when ye haue gotten the soules of my
people in your captiuite, ye promyse them
lyfe, and dishonoure me to my people for
an handful of barley, & for a piece of bread
when ye kyl the soules of them that dye not,
& promyse life to them that liue not. Thus
ye dissemble with my people that beleue thy
poure lyes.

The. xvi. chapter.

Beholde

The Prophet

Behold, the synnes of Sodoma were these, pride, fulnes of meate, abundance of ydelnes, these thynges hadde she and her daughters: besides that thei reched not their hande to the poze and nedpe, but were proude, and did abhominable thynges befoze me, and therfoze I toke them awaie as pleased me.

The. xliiij. chapter

The fatherles haue eaten lowze grapes and the chyldrens teethe are set on edge

The soule that synneth, shall dye. If a man be godlye, and do the thinge that is equall and right and lendeth nothyng vpon vsurpe, he taketh nothyng euer, this is a righteous man, he shall suerly lyue sayeth the lord God. If he nowe get a son that is a murderere, or that lendeth vpon vsurpe, and taketh moze euer, shall this man lyue? he shall not lyue.

The sonne shall not beare the fathers offence neyther shall the father beare the sonnes offence, the righteousness of the righteous shalbe vpon hym, and the wickednesse of the wicked shalbe vpon hym selfe also.

If the vngodly wil tourne away from all his synnes that he hath done, and keepe all my commandementes, and doo the thinge that is equall and right; doubles he shal liue, and not dye.

As for all his sinnes that he dyd befoze,
they shall not be thought vpon, but in his
righteousnesse that he hath done, he shall
lyue, for haue I anye pleasure in the death
of a sinner, saith the lord god, but rather
that he conuert & lyue. Againe yf the right-
eous turne away fro his righteousnesse,
and do iniquite, accordyng to all the ab-
ominations that the wicked man doeth,
shall he lyue. At the righteousnesse that he
hath done shall not be thought vpon: but
in the fault that he hath offended withall,
& in the synne that he hath doen, he shall dye.

The. xxxiii. Chapter.

Qome let vs heare what words is go-
ue forth from the lord. These come
vnto the, after the maner of a great people
yea as who saith they were my people,
they sit downe before the, & heare thy wo-
des but they do not there after.

For in theyr mouthes they make a teste
of them, and theyr herte goeth after theyr
owne concupiscence, and as a ballet that
hath a sweete tone, and is pleasant to ynn-
ge so shalce thou be vnto them: thy wordes
shall they heare, but they will not do there
after.

The. xxxiiii. chapter

Why vnto ye shepheardes of Israell,
that feede themselves. Should not the
shepheardes feede the flockes, ye haue care
ye sat ye haue clothed you with the wolle,

Ps.

the

The prophete

the best fedde haue ye slayne, but the flocke
haue ye not nourished. The weake haue
ye not holden vp, the sicke haue ye not hea-
led, & broken haue ye not bounde together,
the outcastes haue ye not broughte agay-
ne, & losse haue ye not sought, but euery
shelpe and cruellye haue ye ruled them.
Thus are they scattered here & there with-
hout a shepheard. Yea all the beasts of
the feldes deuoure them, and they go astray.
yc. cc.

The. xxxvi. chapter.

I will take you from amonge the hea-
then, and gather you together out of
all countreys, & bryng you agayne into
your own lande. When will I poure clea-
ne water vpon you, & ye shall be cleane,
yea, from all your uncleannes and from all
your poyls shall I cleanse you. A newe har-
te also will I geue you, & a newe spirite
will I put into you. As for that stony har-
te, I will take it out of your body, and geue
you a fleshy hart. I will geue my spirit
amonge you, and cause you to walke in
my commandementes to kepe my lawes
and to fulfyll them.

The. xxxvii. chapter.

BEholde I will open youre granes;
(O my people) and take you out of
your sepulchres and brynge you into the
lande of Israel agayne. So shall ye knowe
that

that I am the lord, when I open your granes, and bring you out of them. My spirit also will I put in you, and ye shall live. I will sette you agayne in youre owne lād, and ye shall knowe that I am the Lord, whiche have sayde it, & fulfilled it in dede.

The. xliij. chapter.

O Thou sonne of man, this come I say
seate and the place of my foote steps,
where as I will dwell amonge the child-
dren of Israell for evermore.

The. xliiii. chapter.

They shall not have their heades, nor
nourishe the buche of their heare, but
rounde their heades onely. All the bziesses
that go into the inmoste court, shall drink
ke not wyne. They shall mary no wydowe
neither one that is putte from her husband
but a mayd of the seede of the house of Is-
raell, or a wydow y^e hath had a priest before
her.

The. xlv. chapter.

Vpon the. xliij. daye of the firste mo-
neth, ye shall kepe Easter, seven dayes
shall the feast continue, wherein there shall
no sowe nor leuened breade be eaten.

One sicke maketh twenty garres. So
ra. p. r. s. and. x. and. x. cycles make a
pound.

The. xlvi. chapter.

If the Prince geue a gifte vnto anye of
his sonnes, there shall it be his sonnes

h. h. heritage

1140 The prophete
heritage perpetual, that he maye possesse
it. But yf he wyll geue one of his serua-
ntes, some of his heritage, it shal be his vnto
the fre yeaere, and then to retorne agayne
vnto the prince: for his heritage shal
be his sonnes only.

The booke of the Prophete

Daniel the. ii. Chapter



And Daniel prayed the God
of heauen. Daniel also cryed
loude, and sayde: O that the
name of God mighte be pray-
sed for ever & ever, for his
dome and strengthe, as he
dwelleth, he chaungeth the times and ages:
he putteth downe kynges, he setteth vp
kynges, he geueth wysdome vnto the wyse,
and vnderstapng to those that vnder-
stande, he openeth the depe secretes, he sheweth
with the thyng that lyeth in darkenesse,
for the lyght dwelleth with him.

The. iiii. Chapter

Wherefore, O kenge be contente with
my counsell, that thou mayest redeme
thy synnes with almesse, and thyne offen-
ces with mercye to poore people, for this
shal be an healyng of thyne erreours.

O kenge Nabuchodonosor, to the it is
spoken. Thy kyngdome shal departe from
thee, thou shalt be caste out of mennes
paine

payney, thy dwellinge shalbe with the be-
 asses of þe fielde, so that thou shalte eate
 grasse as an Oxe, tyl seven yeaeres be cōe
 and goen ouer thee enen vntyl thou knowest
 that þe hyest hath the power vpon the
 kyngdomes of men, and that he maye ge-
 ue them vnto whome it pleaseth hym.

The. v. chapter.

MANE, The fell Phares. Powe the in-
 terpretatiō of the thing is this. Ma-
 ne God hath nūmbred the kingedō, and
 brought it to an ende. Thetel, thou art wa-
 ped in the balauce, and art soude to lygh-
 te: thy kingdome is delte in partes, and ge-
 nen to the Medes and Perses.

The. vii. chapter.

HE shall subdue three kinges, and shal
 speake wordes againste the hyghest
 of all, he shall destroye the sayntes of the
 moaste hyghest and thynke that he may
 chaunge tymes and lawes.

They shall be geuen vnder his power,
 vntyl a tyme, two tymes and a halfe tyme
 But the iudgemēt shall be kept, so that his
 power shalbe taken from hym, for he shall
 be destroyed, and peryshe at the last.

The. ix. chapter.

Turned me vnto my God the Lorde
 for to praye and make myne interces-
 sion, wth fastyng sackecloth and ashes.

We do not cast our prayers befoze thee

The prophete
In our owne righteouſenelle, no, but onely
in thy great mercyes.

The xii. chapter.

There ſhall come a tyme of trouble, ſuch
as neuer was, ſence there began
to be anye people, vnto the ſame tyme.

Then ſhall thy people be deliuered, yea, al
thoſe that be ſounde wyrtten in the booke

Many of them that ſeape in the duffe
of the earthe ſhall a wake, ſome to eternall
ſting lyfe, ſome to perpetuall ſhame and re
proſe (the wyſe) ſuche as haue taught o
ther, ſhall glyſter as the ſhynning of beaue.
and thoſe that haue inſtructe the multitude
vnto godlineſſe, ſhalbe as the ſterres,
world without ende.

The xiii. chapter.

Well, it is better for me to fall into po
re handes without the dede doyng,
then to ſynne in the ſyght of the lord.

The booke of the Prophete

As the fyrſt chapter.



D thy wyfe, take an harlotts to
thy wyfe, & gette childre, by her.

The ii. chapter.

I will haue mercede vpon her
that was without mercy.

The iiii. chapter.

The

The Lord must punish the that dwell
in the land. And why: there is no truth
ther is no mercy, there is no knowledge
of god in the land: but swearing, lypnge,
manslaugher, theste and aduoutrie haue
gotten the vpper hande, and one gyltynes-
se foloweth another. Therfore shall the
lande be in a miserable case, & all they that
dwell therein shall be rooted out. The be-
astes of y^e feld, the soules of y^e ayre, & the fy-
res of y^e see shall dye.

My people perishe, because they haue
no knowledge.

Whoredome, wyne, and drunkenness
taketh the herte awayne.

The. vi. chapter,

I haue pleasure in louyng kyndnes, and
not in offering: yea in the knowledge of
God moze then in burnt sacrifice.

As the theues armed, waite for him that
passeth by the waye: suche is the comforte
le of the prestes, whyche wth one agreed
counsaile murder cruellye suche as kepe
the waye: yea, they dare do all vnspakeable
myshete.

The. x. chapter

Sow into righteousness, & reape the
frutes of weldeynge, plowe by youre
freshe lande, for it is tyme to seke the lord,
till he come and raine righteousness,
vpon you, but you haue plowed vngodly-
nesse, ye haue reaped iniquitie, you haue
eaten the frute of lyes.

The

The Prophet

The. xii. chapter.

Iacob toke his brother by þe hole, when he was yet in his mothers wombe, & in his strengþ he wrestled with god: he strove with þe aungell, and gat the victory: so that he prayde & desired him.

The. xiii. chapter.

O Israell, thyne iniquitie hath destroyed the, but in me onely is thy helpe. In deathe, I wyll be thy deathe, In hell, I wyll be thy singe.

The. xiiii. chapter.

The wais of the lord are righteous, suche as he godlye wil walke in them. As for the wycked, they wyll stumbe therin.

The booke of the Prophete

Joel The first chapter.



Wake ye peersons, & wepe, mourne all ye wyne drinkers, because of your lye wyne: for it shalbe taken awaye from your mouth.

Gryde you, and mourne. O ye prestes, mourne ye ministers of the altar go your waye in, and sleape in sackcloth: proclayme a fastynge, call the congregacion, gather the elders, and all the inhabitants of the lande together into the house of the Lord

your God, and crye vnto the Lord, alas,
alas for this daye. And why? the daye of
the Lord is at hande, and cometh as a de-
stroyer from the almyghtye.

The. ii. chapter.

The daye of the lord cometh, & is har-
de at hande, a darke daye, a glomyng
daye, a cludy daye, and a stormy daye.
Before him shalbe a consuming fyre, & he
hynde hym a burnyng flame. The earth
shal quake before him, yea the heauens shal
be moued. The sunne and the moone shal
be darkened, and the starres shal withdra-
we. This is y^e greates and meruei-
lous fearefull daye of the lord and to who is
hable to abyde it? I wyll shewe wonders
in heauen aboue, and tokens in the earth
beneath, bloude and fyre, & the vapours of
smoke the sunne shalbe turned into dar-
knes, and the moone into bloude before the
greates and notable daye come of the Lord.

The. iii. chapter

The tyme shall come, that whosoener cal-
loeth on the name of the Lord, shall be
saued.

The. iiii. chapter

I shall gether all people together, and
bringe the in y^e valley of Josaphat, and
there wyll I reton with them.

Let the people aryle, and get them to
the valley of Josaphat, for there wyll I syt,
and iudge all heathen rounde about.

The

The Prophete

The booke of the Prophete
Amos. The fyrst chapter.



They owe hym euell wpll,
that receyponeth them open-
ly, and who so tellet he, them
the playne truth, they ab-
horre hym.

Seke after the thyngs
that is good, and not euell,
so shall ye liue. Yea the Lord God of hostes
shalbe with you according to your owne
desyre.

Shall not the daye of the Lord be darke
and not cleare? Shall it not be cloudye
no shine, in it?

The. viii. chapter.

Beholde, the tyme cometh, sayeth the
Lord god, that I shall sende an hun-
ger into the earthe, not the hunger of bread,
nor the thyrste of water, but an hun-
ger to heare the worde of god, so that they
shall go from the one sea to the other, yea
from the North unto the East, runninge ab-
oute to seke the worde of the Lord, and
shall not fynde it.

The. ix. chapter.

They couetousnes shall fall vpon all
theyr heades, and theyr posteritye shall
be slayne with the swearde. They shall not
be away, thereshal not one of them escape
nor be deliuered.

Though

Though they were buried in the hell,
 my hand shall fetch them from thence,
 though they clyme vp to heauen, yet shall I
 cast them downe, though they hide them
 selues vpon the toppe of Carmell yet shall
 I seke them out, & bring them from thence
 though they crepe downe fro my sighte in
 to the depe of the see, I shall commaunde þ
 serpente, euen there to bite them, yf they
 goo awaye before theyr enemies into cap-
 tivitytie, then shall I commaund the swearde
 there to slay them. Thus wyl I set myne
 eyes vpon them, for theyr harme and not
 for theyr welthe.

The booke of the Prophete

Abdy the xijth Chapter.



Thou sayest in thine harte,
 who shall cast me downe to
 the ground? But thought I
 wentest vp as hye as the A-
 egle, and madeest thy nest a-
 boue amonge þ starres, yet
 woulde I plucke thee downe from thence
 saith the lord.

Lyke as thou hast done, so shalt thou
 be delte with all.

Upon the mounte Syon shall the sal-
 uacion be.

The

The booke of the Prophet Ionas
The first Chapter.



They toke Ionas and cast him in
to the sea, and the sea left raging,
And the men feared the lord exceedingly, doing sacrifices and making bowes unto the lords.

The. ii. chapter.

The lord prepared a great fische, to swallow by Ionas. So was Ionas in the belly of the fische thre dayes & thre nights.

The. iii. chapter.

Ionas cryed saying: There are yet forty dayes, and then shall Ninive be overthrown. And the people of Ninive beleued god, and proclaimed fastinge, & arrayed them selues in sackcloth, as well the greates as the small of them.

And the cydynges came vnto the kynge of Ninive, which rose out of his seate, & dyd his apparel of, and put on sackcloth, and satte him downe in ashes. And it was cryed and commaunded in Ninive, by the authority of the king and his lordes, saying: That neither manne, nor beast, Dre or thepe taste ought at all, and that they neither fede nor drinke water: but putte on sackcloth both man and beast, and crye mightely vnto god: pea, so that euery man turne from his euill waye, and from the wycked

Propet Ionas fo. Cxiij

wyckednesse that he hath in hand. Who
can tell: god maye turne and repente, and
cease fro his ferece wraoth, that we perishe
not. And whē god sawe their woꝝkes how
they turned from theyꝝ wicked wayes: he
repented on the euell, whiche he sayde he
wolde do vnto them, and did it not.

The. liii. chapter.

I knowe well ynoughe that thou arte a
mercifull god, full of compassion, longe
suffering, and of great kynodes, and repe
ntest when I haue sinned take punishment.

The booke of the Prophete.

Michas the first. Chapter.



Wherfore I say vnto them, that ymagin
to do harme, and deuyse vn
gracousnes vpo theyꝝ bedes
to persourme it in the cleare
daye, for theyꝝ powere is a
gainste god. When they counte to haue
lande, they take it by violence, they robbe
men of theyꝝ houses. Thus they oppresse a
man for his house, and euerie man for his
heritage.

For thet is, my woꝝdes are trendelye
vnto them that yue right: but my people
doth the contrary, therfore muste I take
parte agaynst them, for they take awaye
boith

The Prophete

both coate and cloke from the symple;
¶ If I were a fleshy felowe, and a preacher
of lyes, and tolde them that they might lye
bybbyng and bollyng, and be dzonken, &
that were a prophete for this people.

The. iiii. chapter.

O Heare this ye rulers of the house of
Jacob, and ye iudges of the house of
Israel, ye that abhorre the thinge that is
lawfull, and wrest aside the thinge that is
freight. Ye that buyld by Sion w bloud,
and Jerusalem with doing wrong. O ye
iudges ye geue sentence for gyftes.

O ye priestes, ye teache for lucre. O ye
prophetes ye prophecy for money, yet wil
they be taken as those that hold upon god,
and say: Is not the lord among vs? Tyl the
there can no mysfortune happen vs. Ther
fore Sion for your sake, be plowed lyke a
field, Jerusalem shal become an heape of
stones, & the hyll of the temple shalbe tur-
ned to an hye wood.

The. iiii. chapter.

The lawe shall come out of Sion, and
the worde of god from Jerusalem.

The. v. chapter.

And thou Berthelem Ephrata arte tyed
amonge the thousandes of Iuda,
out of thee shall come vnto me which shal
be the gouernour in Israel, whose out-
going hath ben from the biginning, and
from

from euerlasting. The. vi. chapter.

I will shewe thee, O mā, what is good
and what the lord requireth of thee;
namelys to do right, to haue pleasure
in tounge kindenes, to be lowlye, and to
walke with thy god.

Shulde I not be displeased for the vn-
righteous good in the houses of the wyc-
ked; and because the measure is minished?
Should I iustifie the false balaunces, &
the bagge of discepteful weyghtes, among
those that be full of ryches vnrightheously
gotten: where the chesels deale with fals-
hed, speake lyes, and haue disceptfull con-
gass in theyr mouthes?

The. vii. chapter.

There is not a godly vpon earth, there
is not on righteous among men.

They labour all to shed blood, and euery
man hurtyth his brother to death, yet they
saye they do well, when they do euill. As
the prince willet, so sayth the iudge, that
he maye do hym apleasure againe.

The great man speaketh what his here
desireth and the hearers allowe him.

The beste of them is but a thyffe, and
the moste righteous of them is but a bzyer
in the brydge.

Let no man beleue his frende, no; put
his confidence in a brother.

Kepe the porte of thy mouth frome her
that

The Prophet
that lyeth in thy bosome.

A mans foes shall be euen thy of his
owne household.

Whers is there luche a God as thou?
That pardoneth wickednes, and forgiveth
the offences of the remnant of thine heri-
tage. He kepeth not his wrath for ever e-
why: his delite is to haue compassion, he
shall turne againe, & be merciful to vs: he
shall put downe our wickednes, and cast
all our synnes into the bosome of the sea.

Thou shalt kepe thy right with Ja-
cob, & thy mercy for Abzaba, lyke as thou
hast sworne vnto our fathers long ago.

The booke of the Prophete

Isaiah the first chapter.



In the Lord is a gelouse Lord,
and a taker of vengeance for
the Lord and wrathfull.
The Lord taketh vengeance
of his enemies, and re-
ueth displeasure for his aduersaries.

The Lord suffereth long, he is of grea-
te power, and so innocent, that he lea-
ueth no man faultlesse before hym.

Full gracious is the Lord, and a strong
hold in the tyme of trouble, he knoweth
them that put they truste in hym:
Lyke as the thornes that stycke together,
and as the dyse strawe, so shall the dyshar-

deg

des be consumed together, euen when they
be full.

The booke of the Prophet Aba-
cuc the fyrst chepter.



Wannyn and violence are be-
fore me. Power ouer goeth
right: for the lawe is torne in
pieces, and ther can no right
iudgement go forth. And why?
the vngodly is more set by then the ryghte
ous, this is the cause that wronge iudge-
ment proceedeth.

The. ii. chapter.

The vnrightheous thinketh him selfe in
sauegarde, as a stronge holde: but the
iuste shall lyue by his sayth.

Who be to hym that heapeth by other
menys goodes.

Who vnto him, that couetously gather-
eth euill gottē goodes into his house, that
he may sette his nest on hye, to escape fro
the power of misfortune.

Who vnto him that buyldeth the tow-
ne with bloude, and mayneth the cite
with vnrightheousnesse.

Who be vnto hym that geneth his neygh-
bour drynke, puttyng in gall, and makyn-
ge him dronken that he may se his priu-
ties.

Who be vnto hym, that sayth so a peace of

107 The prophete
wode aryle, and to a dymme ston, stande
up: for what instruction may suche one
geue? Behold it is laid with gold & silver,
and there is no breath in it. But the lord in
his holy temple is he whome al the world
shulde feare,

The booke of the Prophete
Sophony the. i. Chapter.



Wyll visite the princes, the
kinges choldren and all such
as weare fraung clothing.
The great daye of the lord
is at hand, it is hard by, and
cometh a pace. Horrible is
the tidinges of the lordes day, the shal the
Guanite crye oute, for that daye is a daye
of wrauth, a daye of trouble, & heauynesse: a
daye of bitter destruction and misery a dar-
ke glomyng daye, a cloude & stormy daye,
a daye of the noyse of trumpettes & shaw-
mes, agaynst the stronge cities & towers.
They? silver no? they? Golde shalbe able
to deliuer them in that wrothfull daye of
the lord, but the whole lande shalbe con-
sumed thow the fyre of his gelyousy: for
he shal soone make cleane ryddaunce of al
them that dwel in the lande.

The. ii. chapter.

Beha

Seeke the Lorde all ye make herted vpon
 Scarthe, ye that worke after his iudge-
 ment seke ryghteousnesse, seke lowlinesse,
 that ye maye be defended in the wrothfull
 daye of the Lorde.

The booke of the Prophete

Zachary the first Chapter.

Turne you vnto me saith the Lorde of
 hoostes, and I wyl turne to you saith
 the lord of hoostes.

The. v. chapter.

I see a flying booke of. xx. cubytes longe
 and ten cubyte, broad. Then sayde he
 vnto me. This is y^e curse that goeth furthe
 ouer the whole earth, for all theyes shalbe
 iudged after this booke, and all sweaters
 shal be iudged according to the same, and
 I wyl bring it forth sayth y^e lord of hoostes
 so that it shall come to the house of y^e these,
 and to the house of him that falsely swea-
 reth by my name, and shall remaine in his
 house and consume it, with the tymbre &
 stones therof.

The. vii. chapter.

Thus saith the lord of hoostes, execute
 true iudgement, shew mercy & louing
 kindnesse, euery man to his brother.

Do the wyddowe, the fatherlesse, the
 stranger and poore no wronge and lette

The Prophet

and let no man ymagyne euill agaynst his
brother in his harte.

Lyke as he spake, and they woulde not
heare euen so they cryed, and I would not
heare, saith the lord of hostes

The. liii. chapter.

Speake every man the truth vnto his
neighbour, erecut iudgement truly
and peace abyde within your portes, none
of you imagin euell in his harte agaynst
his neighbour, and loue no false othes.

For all these are the thyng that I hate,
saith the lord.

The. liii. chapter.

Thus saith the lord of hostes. The
faste of the fourth moneth, the faste of
the fyfthe, the fast of the seuenthe, and the
faste of the tenth, shalbe ioye & gladnesse
and prosperous hye feastes vnto the house
of Iuda, onelye loue the truth & peace.

The. li. chapter.

Recioyse thou greatlye, O daughter
Sion, be glade, o daughter Ierusalem,
for loe, the kyng commeth vnto thee, euen
the righteous and Saviour, lowly & sym-
ple is he, he rydeth vpon an asse, and vpon
the sole of an asse.

The. xi. chapter.

And I sayd vnto them, yf ye thinke it
good bringe hyther my pyce, yf not
then leaue.

D. lli.

So

So then they weped doſone thirty ſyluer pence, the value that I was praysed at. And the lord ſayd vnto me, caſt it vnto the potter (a goodlye price for me to be valued at of them) and I toke the .xxx. ſiluer pence & caſt the to the potter in þe houſe of þe lord.

The. xii. chapter.

Moreouer, vpon the houſe of Dauid, & vpon the cytezins of Ieruſalem wyll I poure out the ſpirite of grace and compaſſion: ſo that they ſhall loke vpon me, whome they haue pearſed, and they ſhall bewepe him as men mourne for theyr onely begotten ſonne: yea, & be ſorrye for hym as men are ſorrye for theyr fyrſt childe.

The. xiii. chapter.

How yf it be ſayed vnto him, how can theſe woundes then in thy handes: he ſhall aunſwere. Thus am I wounded in the houſe of myne owne frendes.

Smite the ſhepeheard, & the ſhepe ſhall be ſcattered abrode: & ſo will I turne my hand to the lytle ones.

The. xiiii. chapter.

And the lord my god ſhall come, and all ſaintes with in him. In that day ſhall it not be lyght, other cleare or dymme.

This ſhalbe that ſpectall daye which is known vnto the lord, neither daye nor nyght but aboute eueryng tyme it ſhalbe lyght.

The prophie
The booke of the Prophete.
Malachy the .i. chapter.



As not Esau Jacobs Brother, sayeth the lordes pet ha-
ne I loued Jacob, & hated E-
sau. Yea I haue made hys
hylls waste, & hys heritage
in a wyldernesse for dragons.

If ye offer the blynde, is it not euyl:
and yf ye offer the lame and sicke, is not
that euyl: yea, offer it vnto the pynce that
he be content wyth the, or accepte thy per-
sone, sayth the **LORD** of hostes.

What is he among you, that wyl do so
much as to shut the doores, or to kndle
the fyre vpon my altar for nought: I ha-
ue no pleasure in you, sayeth the lord of
hostes.

From the rising vp of the sunne, vnto
the goyng downe of the same my name is
great among the gentiles: Yea in euery
place that there sacrifice be done, and a cle-
ane offering offred vp vnto my name: for
my name is great amog y^e heathen sayeth
the **LORD** of hostes.

Cursed be the dissembler, which hath
in hys flocke one that is a male, and when
he maketh a bolwe, offereth a spotted one
vnto the **LORD**.

The .ii. cha.

In the Priestes lypes should be sure
knowledge, that menne maye seeke the
lawe

lawe at hys mouth for he is a messenger
of the lord of hostes. The. iiii. cha.

I will sende my messenger, which shall
prepare the waye before me.

Beholde, he cometh sayeth the Lord
of hostes. But who may abyde the da-
ye of hys coming? Who shall be able to
endure, when he appereth: for he is lyke a
golde Smythes fyre and lyke washers sope.
He shall set him downe to trie, and to clen-
se the syluer, he shall pource the chyldezen
of Leui, and purifye the lyke as Golde ad
syluer. I will come & punishe you, & I my
selfe will be a wyfte wytnesse agaynst
the wyches, agaynst the aduouterers,
agaynst false swearers, yea and agaynst
those that wongfullye kepe backe the hy-
delynge dwtye: which were the wyddo-
wes and fatherles, and oppresse the stra-
nger, and feare not me sayeth the Lord
of hostes.

Turne ye nowe vnto me, and I will
turne me vnto you sayeth the lord of ho-
stes, We say, where in shall we turne?
Should a man be falseheade and disceyte
with god as ye be falseheade and disceyte
with me: yet ye say, wherein be we discey-
te with the? In riches. Therefore are ye cur-
sed with penury, because ye disceible with
me, al the sort of you. Wight every rythe in
to mi barne that there maie be meate in mi
house

The prophete

house, and proue me withall sayeth the Lord of hostes, yf I wyl not ope the wyndose of heauen vnto you, and poure you ouer a blessing with plentesousnesse, yea I shall reprove the consumer for your sake, so y he shall not eate vp the fruite of your ground, neither shall the vyneyard be barren in the field sayeth the Lord of hostes. Insomuche that al people shall saye that ye be blessed. For ye shall be a pleasant land sayeth the Lord of hostes.

The. iiii. chapter

The day cometh that shall burne as an oven, and al the proude, yea. and al such as do wickednesse, shall be straw, & the day that is to come, shall burne them vp, sayeth the Lord of hostes, so that it shall leaue them neyther roote nor bzaunche: But vnto you that feare my name shall that lūne of ryghteousnes aryle, and health shall be vnder his winges: ye shall go forth and multiplye as the fat calves, ye shall treade downe the vngodly, for they shall be lyke the ashes vnder the soles of your feete in the daye that I shall make sayeth the lord of hostes.

Beholde, I wyl sende you Elias the Prophet before the coming of the daye of the greate and fearefull Lord.

The.

The booke of the Prophete
Barucke the fyfth chapter.



He deade that be gone downe
to theyr graues, and whose
soules are oute of theyr bodi-
es, ascribe vnto the lord, ney-
ther prayse noz righteous ma-
kinge: but the soule that is vexed for the
multitude of her synnes, which goeth on
heauely and wekely, whose eyes begin to
faile, yea, such a soule ascribeth prayse &
righteousnes vnto the Lord.

The.iii. Chapter.

O learne the wher discriptio is, wher
vertue is, where vnderstandynge is,
that thou mayst knowe also from whence
cometh long life a necessary lyuynge, the
lyght of the eyes, and quietnes, who euer
founde out her place? whoe euer came in
to hir treasures.

Afterward did he shewe him selfe vpon
earth and dwelle among them.

The.vi. chapter.

Blessed is the godly man, that hath no
ydolles, and worshippeth none, for he
shall be farre frome reprouse.

The fyrst booke of the Machabees

The.ii. Chapter.

Thus

The first boke of the



Thus ye maye consyder the
rowe our all ages since the
worde began, that whoso
euer put theyr trust in god,
wer not ouercom, feare not
ye then the wordes of an vn
godly manne, for bys gloze is but donge
and wyne, to day is he set by, and to mo
rowe is he gone, for he is turned in to ear
the, and bys memoypall is come to nought.

The. iiii. chapter.

But Judas saide, it is a smal matter for
manye to be overcome with fewe, yea
there is no difference to the God of heauē,
to deliuer by a great multitude, or by a
smal company, for the victoꝝy of the batta
ile stādeth not in the multitude of the host
but the strength commeth from heuen.

Judas ordeined captaynes ouer the pe
ple, ouer thousandes, ouer hundredes,
ouer fiftye, and ouer tenne. But as for
suche as builded thair houses, marped wi
ues, planted them vineyardes, and those
that were fearefull, he commaūded them
euery manne to go home againe accordyn
ge to the lawe,

The. liii. chapter.

Judas and his bꝛethꝛen with the whole
congregation of Israell, ordeined that
the tyme of dedicacion of the altar
shold be kept in his season frome yere
to yere

to pere by the space of eyghte dayes from
the xv. daye of the moneth Cassue with
myzt and gladnesse.

The. vi. chapter.

And to prouoke the Elephantes for
to fight they shewed them the sap of
red grapes and molberpes.

The seconde booke of the Ma-
chabees the. iiii. chapter.



Take Anias the hye preast
for his sake hath the Lord
graunted the thyng.

The. iiii. chapter

To do wyckedly against
the lawe of god, shal not
escape unpunished.

The. v. chapter

Yet was Antiochus not content with
this, but durst go into the most holy
temple, (Menelaus that traytour to the la-
wes, & to his owne naturall couertry, beyng
ge his guyde) & with his wycked handes
toke y^e holy vessel, which other kinges & ci-
ties had genē thether for the garnysshyn-
ge & hōoure of the place, then toke he in his
handes unwoorthelie, & refilled them. God
hath not chosen y^e people for y^e places sake,
but the place for the peoples sake: & there-
fore is the place be cōe partaker of y^e peo-
ples trouble, but after ward shal it enioye
the

The .ii. booke

the welth of them. And lyke as it is now
forsaken in the warthe of almightie god,
so when the greate god is recôiled, it shal
be set up in hys worship agayne.

The .vi. chapter.

When god suffereth not sinners longe
to folowe their owne mind, but shortly
lye punisheth them. It is a token of his gre-
are louyng kindnesse. For this grace haue
we of God more then other people, that he
suffereth not vs lōge to synne unpunished
lyke as other nations, that when the daye
of iudgement commeth, he maye punisheth
them in the fulnes of their synnes. If we
sinne, he correcteth vs, but he neuer with-
draweth his mercye from vs, and though
he punishe with aduersitie, yet doeth he ne-
uer forsake his people.

The .viii. chapter.

For they, sayd Judas Machabeus, trust
te in their wapons and boldnes, but ou-
re confidence is in the almightie Lord,
which in y twyncling of an eye, maye bo-
the destroye them that come agaynst vs
and all the worlde.

The .xii. chapter.

Judas gathered of euery one a certay-
ne in so muche y he broughte toge-
ther two. M. dragmars of silver, which he
sent vnto Ierusalem y there might a sa-
crifice be offered for the misdeeds.

In the place which he did well and right: for he had some consideration and pondering of the life that is after this time. For if he had not thought that they which were slayne, did not live, it had been superfluous and vaine, to make any bowe or sacrifice for them that were dead. But forasmuch as he sawe that they which dye in the favour and beleefe of god, are in good rest and rest, he thought it to be good and honorable for a reconcilinge, to do the same for those which were slayne, that the offence might be forgiven.

The. xvi. Chapter.

This is he that prayeth much for the people & for all the holy cite, Jeremey the Prophet of God.

And Machabeus helde by his handes toward heaven, calling upon the Lord, that doth wonders, which giveth not the victorie after multitude of the weapons and power of the host but to them that please hym, according to his owne will.

The Sycanors and they that were with him, drew up with chaumes, and songes: But Judas and his company with prayer and calling upon god. Which they hades they smote, but with their hartes they prayed unto the Lord, and slew no lesse then. cccc. men.

Finis.

Here endeth the olde Testament.

The

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soule. Ezech. 3. 33,

Againge preachers Ezechiel 34

Preacher oflyes Miche. 2

Polluted persones, Leuit. 15

Pride of an asse hed 4 reg. 6

Pride of women is punished. Clay 3,

prophet

the table

Prophet and a sear is all one f. of the kyn
ges, 1r,

Properties of a good woman. Tob. r

Prosperitie of the commons is the kyn
ges honoz prouer. 14.

Prouertie is euermore kepte vnder,
syach 13.

Rowe ouergoth right. Abac. 1.

Quayles

Exod. 16. Num. 11

Qualities of Judges

Exod. 18

Rayne and the continuante therof.
gen. 611.

Ratien

gen. 611

Raues brought Elias bread.
kpng 17.

4. of the

Rahnges are forbodden.

Leuit. 23.

Rahab the harlot was laued

Jos. 9.

Rachell mourneth,

Jer. 31.

Reppnge of cozne

Leuit. 19.

Rebecca conceaued two thynnes.

ge. 25

Resurrection at the later daye,

Job. 19

Reioyse not at the fall of thine enemye.

prou. 24

Reward all giffes

syach. 11.

Reward & fruite of righteousness Esa. 32.

Reioyce to knowe Code

Deu. 10.

Ryche men spurne agaynst God. Der. 32.

Ryches haue wynges

prou. 23

Regarde no dremes

syach 11.

Q. 11.

Rights

The table

Righteous men are in great troubles,

Psalm. 34

Righteous men are neuer forsake psal. 37

Righteous men shall reioyce at the puni-

shement of the wicked.

Psal. 58

Righteous man

Ezech. 18

Riot^r me carpe nothyng with them ps. 49

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prou. 23

Robasked aunswere

3. reg. 12

Rulers must not be blasphemed

Ero. 22

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ces,

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lyra. 1

Agaynst rulers

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3 reg. 3 prou. 30

Salomons prouision for his householde,

of the kynges 4

Salomons hoyle

3 of the kyng 53

Salomons offeringe

3 of the kyng 12

Salomons Quenes and Concubines 3

reg. 11.

Salomons temple shall be destroyed, and

why,

2 of the Chro. 7.

Samson slew a lyon

Judg. 14

Samson with a iawe bone, &c.

Judg. 15

Samaria is besieged,

4 reg. 6.

Samuel is geuen vnto God

1 reg. 1

Samaels sonnes

1 of the kyng 8

Damas

the table

Samuel to the people	1 of the kyng 12
Sancification of the seventh daye	gen. 2
Sanger with an Ore goade	Judg. 3
Shadow of the sunne goeth backward,	
4 reg. 11	
Shame is double	Israch 4
Sara sape thou arte my siffer	gen. 13
Sara willeth Abzam to mary her mayd,	
gen. 16	
Sara laughed	gen. 18
Sara in bezy dede is Abzams siffer,	ge. 11
Saul a godly man	1 reg. 9
Saule dyed for counnielyng with a wyse	
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Serpentes curse	gen. 3
Serpent of byasse	nam. 21
Sees gane place to the chyldren of Israel,	
Exod. 14	
Sycle	
Sycles how many makes	
Syluer as plenty as stones	
Synnes of Sodome	
Syre thynges that god hateth	
Slanderers shalbe destroyed	psal. 6
Sychem dyd rauishe Dina	gen. 34
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ge. rbi.

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So we wretchednesse and reape the same.

Job. iiii

Some teares and reape love

psal. cxxv

Some pyllowes and bolsters

Ezech. xiii

Some righteousnesse, and reape the frutes
of weldeoing

Dsee. r

Spare not the rod

pro. xiii

Speake saye wordes unto vs

esay. xxx

Spirite of wisdome

Esay. xi

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num. xliiii

Stolae water

pro. ix

Stony and fleshely hartes

ezec. xi. xxxvi.

Stope not thy eares frō the pooze.

pro. xxi

Straungers may not be treubled.

Eccl. xxi

Straungers are to be made of

Leuit. xix

Straungers offer incense before y^e Lorde.

Num. xvi

Stone, cozner Stone

esay. xlviii

Straunge raiment

sopho. i.

Sweete Terpene

Gen. iii

op. this hurtful.

pro. xi, xvi

mt. xxi.

weeing

sirach. xxi

E

Tabernacle by day was couered with a

cloud & by night with fire.

num. ix

Tables two written with the fingeer of

God Exod. xxxi

Chamer

The Table

Thamer & her two twinnes	gen. rrrbiii
The tyme and yerres that the Israelites dwelt in Egipte	Erod. xii.
The tyme of decking and beautifieng the women	Esther. ii
The ende of lowlines	pzo. xxi
There is none that doeth good	psal. xliii
The dead know nothing	pzeach. ix
Thre thinges that are allowed	sirach. rrv
Thre thinges belonge to an asse, and thre to an seruaunte	syzrach. rrrviii
Thre thinges y are abhored	syzrach. rrr
Thre greuousse thinges	syzrach. rrvii
There is no truth	Dsee. iiii
They that put their trust in god shall noe be ouer come	macha. ii
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Thought of man	syzrach. rrviii
Thirty siluer pence	zach. xi
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Thuball Chain	gen. iiii
Tithes	Leut. rrviii. ii. of Edozas. xi
Tobi. i. Syrach. vii. rrv.	
Tithes are the priestes inheritaunce.	
Tu. rvi	
Tobias exercised him selfe in the woakes of mercye	rob. i
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Tooth for tooth	Leut. xxiii
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	Are

The table

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Trespase that can not be restozed,	shalbe
the priestes	Num. 3
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Truste nother in bowe nor swerde, but	
in god,	Psalm. 44
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Truthe wyll not be hard	Amos 5.
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Turne not thy face from the pooze,	Le. 4
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Victory standeth not in the multitude,	
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Murp, and what it is	Ezech. 18
Arias answer to Dauid,	2 of the kyn-
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Aza for touchynge of the arcke is punish-	2 of the kynnes 8.
ed,	
Azia is smytten with the leper.	2 of the
Ch20.26,	

III

Malke vpon a staffe	Exod. 21
Malke with the vertuous	Prou. 2
Waters and the helth and countenaunce	gen. 7
of them.	
Waters of Marya were bitter	Exod. 15
Water of strife	Num. 11
Well doyng hath a rewarde	gen. 4
Wemen deliuered howe longe they are	
vnclene.	Leuit. 12
Wemen are the destruction of kynnes.	
Prou. 18	
Wemen eatte theyr owne chyldren. La. 4.	
Ezech. 5.	
Wepe for the deade	Isaiah 22 38
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Wepe thy wordes,	Isaiah 27
Weghtes and measures.	Deut. 15.
Mich. 6.	
Wicked men desire not to knowe goddes	
wayes.	Job 21
Wicked mens portion	Psal. 11
Wicked kinges	Prou. 16
Wyne bzade and oyle	Psal. 118
	Q. b. Wyne

the table

wyne and stronge dꝛynke	proue. xix
wyne byteth lyke a serpent	prou. xxiif
wyne and wemennē	spꝛach xix
wyne temperately dꝛonken	spꝛach xxx
what we oughte to do, when oure neygh- bours ore oꝛ shepe do straye.	Deu. xxiif
what they be, vpon whom the deuyl hath powꝛe	Cobias 6
what is wysdome	wysdom. vii
wysdome and the chese point therof.	

prouer. 4.

wysdom engendꝛeth trauayle	preach. i
wysdom hyb & treasure hoꝛded.	spꝛach xx
whoze and whoze keepers are foꝛboden.	

Deut. x xii,

wyfe that is deuozsed maye mary another
Deut. 24

whose shal the syꝛste place be in the resur-
rection

4. Esd. 2

who can with stande gods wꝛathe, Job is
who shal ascende into the hyl of the loꝝd,

psalm. 24, Esay 33.

whoꝛedomē of women	spꝛach xxi
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wythe the kyꝛge no euell	preach. x.
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womē must freli cōsent to mariag	ge. 24
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womans curse	gent. .ii
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Ungodly persons do sone banyshe aw. ap

psalm. xxxvii, xxi.

woꝛde of God a lanterne of lꝓght	psa. cxix
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woꝛde of God healeth all thyngē,	wyl. 18
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woꝛd

the table

word of God shall not returne voyde,

Esay lb.

word of God is compared to fyre, Jer. 23

word of God is heard but not folowed.

Ezechiel xxxiii.

wordes of flanderers

prou. xlviii

workes shalbe rewarded

prou. xli

workers with spirites

Leui. xli

wrest not the law

Deut. xxi.

wrathe of a woman,

spzach xxi

worme of conscience shal not dye Esa. lxxvi

Y

Yeare of Jubelpe

Leuit. xxi

Poke of God.

Lamen. lxi.

Z

Zachary is stoned to death, ii. Chys. xliiii

The ende of the Table.

The gospel of S. Mattheyv.

The first chapter.



Al the generacions of Abrahā to Dauid are, xliiii. generacions. And from Dauid vnto the captiuitie of Babilen, are. xliiii. generacions.

And from the captiuitie of Babilon vnto christ are also. xliiii. generacions,

The

The gospel

The byrthe of Iesus Christ was on this wise. When his mother Mary was betrothed to Ioseph, before they came to dwell together, she was founde with chylde by the holy ghoste. The Ioseph her husbände beinge a perfecte māne & lothe to make enensamble of her was mynded to put her a wayse secretly.

Whyle he thus thought, beholde the angel of the Lord appeared vnto hym in adreame, sayng: Ioseph y sonne of Dauid feare not to take vnto thee Mary thy wyfe, for that which is conceaued in her, is of y holy ghost. She shal bring forth a sonne, and thou shalt call his name Iesus. For he shal save his people from their synnes.

And Ioseph as sone as he awoke out of slepe, dyd as the aungell of the lord bad him & toke his wyfe vnto hym, and knewe her not, tyl she had broughte forth her firste sonne, and called his name Iesus.

The.ii.chapter.

When Iesus was bozne at Bethleem in Iury, in the tyme of Herode y kyng. Behold there came wyse men from the East to Ierusalem sayng: where is he y is bozne kyng of Iewes? we haue sene his starre in the East and are come to worshyp hym.

When they had hearde the kyng, they departed, & lo the star which they saue in the
the

of S. Matthevve.

the East. went befoze them, til it came and
stode ouer the place where the chylde was.
Whē they sawe the starre, they were mer-
uelously glad: & went in to the house, and
foude the chylde with Marpe his mother,
& kneeled down and worshipped him, and
opened there treasures & offred vnto hym
gyftes, golde, franckensence, & myrrre.

The. iiii. chapter.

In those dayes John the Baptyste came
& preached in the wyldernes of Iury, say-
eng: Repēt, the kyngdō of heauē is at hā. d.

Bring forth therfore the frutes bolon-
gynge to repētaunce. And se that ye ones
thynke not to saye in your selues, we haue
Abraham to our father. For I saye vnto
you, that god is able of the stōnes to rayse
vp chyldren vnto Abraham.

Euē nowē is the are put vnto the ro-
te of the tree: so that euery tree which bryn-
geth not forth good fruite, is hewen downe
& castte into to y^e fyre. The. iiii. cha.

It is wrytten, man shall not lyue by bze
made onelye but by euerye word that pro-
cedeth out of the mouth of God.

Thou shalt worshippe the lordē thy
god, and him onely serue.

The pe ople wiche sat in darknes sawe
great lyghte, and to them which sat in the
region and shadow of deathe, lyght is be-
gonne to shyne,

From

The gospel

From that time Jesus beganne to preach and to saye, Repent for the kingdom of heauen is at hande.

He sayde vnto Peter and Andrew folowe me, and I wyll make you fyshers of men. And they forsookte thair nettes, and folowed hym.

And he wente forth from thence, and sawe other two brethren, James the son of zebede, and John his brother in the shippe with zebede their father, mending their nettes, & called them.

And they without taryenge lefte the shippe and their father, and folowed hym.

Blessed are the pure in spete, for theirs is the kyngdome of heauen.

The .v. chapter

Blessed are they that mourne, for they shalbe comforted.

Blessed are the meke, for they shall inherite the earthe.

Blessed are they, which hunger and thirst, for righteousness, for they shalbe filled.

Blessed are the merciful, for they shall obtayne mercy.

Blessed are the pure in harte, for they shall see god.

Blessed are the peace makers, for they shalbe called the chyldren of God.

Blessed are they which suffer persecutiō for righteousness sake, for theirs is the kyng

dom of heauen.

Blessed are ye when men reuple you, and persecute you, and shall saye al maner of euill sayenges agaynsts you for my sake, reioyce and be glad, for greates is your rewarde in heauen.

We are the salte of the earth: but yf the salte haue lost her saltnes. what can be sated therwith: it is thence forth good for nothing, but to be cast out and to be troden vnder foote of menne.

We are the lyghte of the world. A cytse that is sette on a hyll, cannot be hydde, nei ther do menne lyght a candell, and put it vnder a bushel, but on a candellsticke, and it lighteth al that are in y^e house, Let your light so shyne before men, that they maye se your good woꝝkes, and glorify your father which is in heauen.

I thinke not that I am come to destroy the lawe of the Prophetes: no I am not come to destroye them, but to fulfyll them. For truly I saye vnto you, tyll heauen & earth peryshe, one iot or one tittle of y^e lawe shall not scape, till al be fulfilled.

Who so ever breaketh one of these leſſe commaundementes, and teacheth men so, he shalbe called the least in the kingdome of heaue. But who so ever obserueth and teacheth the same, shalbe called greate in the kingdom of heauen.

We haue hearde howe it was said vnto them of the olde tyme. Thou shalt not kyl. For whosoener killeth, shall be in daunger of iudgemente. But I saye vnto you, whosoener is angry with his brother shall be in daunger of iudgement.

Whosoener saith vnto his brother Racha, shall be in daunger of a counsell. But whosoener saith thou fool, shall be in daunger of hell fyre.

When thou offerest thy gift at the altar, and there remembreth that thy brother hath ought agaynst the: leue there thine offeringe before the altar, and go thy waye firste, and be reconciled to thy brother, and then comme and offer thy gyfte.

Agre with thine aduersarie quickelye, whyles thou arte in the waye with him, leste that thine aduersarie deliuer the to the iudge, and the iudge deliuer the, to the minister, and then thou be cast into prison. Meelye I saie vnto the thou shalt not come oute thence, til thou haue payed the vnto most farthyng.

We haue hearde howe it was said to them of the olde tyme. Thou shalt not commit aduoutry. But I saye vnto you, that who so euer loketh on a wyfe, lustyng after her, hath commytted aduoutry with her in his herte. Wherfore if thy right eye offendeth

offende the, plucke him out, and cast hym from the, better is it for the that one of thy membris perishe; then that thy hole body should be cast into hell: Also if thy ryght hande offende the, cutte hym of & cast hym from the. Better is it the one of thy membris perishe, then that all the body should be cast into hell.

It is sayed: who so ever putteth away his wyfe let hym geue hir a testimonial also of deuozcemente. But I say vnto you: who so ever putteth away his wife (excepte it be for fornication) causeth hir to breake matrimonie. And who so ever marieth hir that is defozsed, breakeb wedloche.

Againe, ye haue heard howe it was sayd to then of olde tyme. Thou shalt not swear thy selfe; but shalt performe thy othe to God. But I say vnto you, I swear not at al, neither by heuen for it is goddes seate, no; yet by the earthe, for it is his fote stole: neyther by Ierusalem, for it is the cite of that great kyng; neyther shalt thou sweare by thy heade, by cause thou canst not make one white heere & blacke, but your commanycatis shalbe yea yea, & nay nay, for what soeuer is moze the than cometh of enyll.

We haue heard howe it is sayd: an eye for an eye: a toth for a toth. But I say vnto you: that ye resist not wrogh. But whoso-

The Gospell

ouer geue the a blowe on the right cheeke;
turne to him & other. And if any man wyl
sue thee at the lawe, & take away thy cote,
let him haue thy cloke also. And whosoer
uer wil copell thee to go with him a myle,
go with him twaine,

Geue to him that asketh, and from him
that woulde bozowe, turne not awaye.

We haue harde howe it is sayd: & thalte
loue thy neighbour, & hate thine enemy.
But I saye vnto you, loue your enemyes,
blesse them that curse you. Do good to the
that hate you. Pray for the which do you
wzonge and perlecute you, that ye maye
be the childezen of your father whiche is in
heauen: for he maketh his sonne to arise on
the euill and on the good, and sendeth his
rayne on the iuste and iniuste. For yf ye
loue them which loue you: what rewarde
shal ye haue? Do not the Publicans euen
so? And yf ye be frendly to your brethren
onelye, what singuler thing, do ye: do not
the Publicanes like wise? ye shall therfore
be perfecte euen as your father whiche is
in heauen, is perfecte.

The .vi. chapter.

Take hede to your almes, that ye geue
it not in the sight of menn, to the entē
te that ye woulde be sene of them. Or els
ye get no reward of your father whiche is
in heauen. Whensoever therfore thou ge
ueste thine almes, thou shalt not make a

trumpet to be blowen before thee, as the
 pporites do in the sinagoges & in the stre-
 tes for to be prayesed of men. Verely I saye
 vnto you, they haue their rewarde. But
 when thou doeste thine almes, let not thy
 left hand know what thy right hand doeth,
 that thyne almes maye be secrete, and thy
 father which seeth in secrete, shall reward
 thee openly.

When thou prayest, thou shalt not be as
 the pporites are. For they loue to stande
 and praye in the sinagoges and in y^e co-
 ners of the stretes, becaule they wolde be
 sene of men. Verely I saye vnto you, they
 haue theyr rewarde, But when thou pray-
 est, enter into thy chambze, and shutte thy
 doore to thee, and praye to thy father whi-
 ch is in secret, and thi father which is in se-
 cret shall rewarde thee openly.

And when ye prae, bable not much as the
 Heathen do, for they thinke that they shal
 be heard, for they much bablinges sake.

We ye not lyke them therfore, for your fa-
 ther knoweth wherof you haue neede, be-
 fore ye are of him.

When ye faste be not sadde as the ppor-
 tes are, for the disfigure theyr faces, that
 they myght be sene of men how they faste
 Verely I saye vnto you, they haue theyr
 rewarde. But thou, when thou fastest, an-
 noynte thyne head, and walsh thy face: y^e
 it appere no vnto men how y^e thou fastest.

The gospel.

But vnto thy father which is in secreete, & thy father which seeth in secreete, shall rewarde thee openlye.

So that ye gather you not treasure vpp the earth, where rust and mothes corrupt, and where theues bzeake through & steal. But gather ye treasure together in heaue where neither rust nor mothes corrupt, and where theues neither bzeake vppe nor steale. For whersoever your treasure is, there wyllyour heartes be also.

No man can serue two maysters. For either he shall hate the one, and loue the other, or elles he shall lene the one, and despise the other: ye cannot serue god and Maun.

I saye vnto you, be not carefull for your lyfe, what ye shal eat, or what ye shal drinke, nor yet for your body, what ye shal put on. Is not the lyfe moze worth than meat, and the body moze of value then raiment?

Beholde the fowles of the ayre: for they sowe not neither reape, nor yet carpe into barnes: and yet your heauenlye father feedeth the: Are ye not muche better then they?

Which of you (though he toke thought therfore) could put one cubite vnto his stature? And why care ye then for raiment? Considre the lilies of the field howe they growe, they labour not neyther spinne. And yet soz al that I saye vnto you, heuen

Salomō

Salomon in all his ryalte was not araid
like vnto one of these. Wherefore yf god so
cloth the grasse, which to daye in the field,
and to morow shalbe cast into the fornaçe
shal he not muche moze do the same vnto
you, & ye of lytle sayth: Therefore take no
thought for eate: what shal we eate? or what
shal we drinke, or wherwith shal we be clo
thed: After these thinges seeke the gentiles.

For your heauenly father knoweth that
ye haue nede of all these thynges: But ra
ther seeke ye first the kingdome of heauen
and the righteousnesse therof, and all these
thinges shalbe ministred vnto you. Care
not then for to morow, but let the morow
care for it self: for the day present hath e
ner ynough of his owne trouble.

The vii. chapter.

Iudge not that ye be not iudged, for as
ye iudge so shall ye be iudged. And w
what measure ye meate, with y same shall
it be measured to you agayne.

Why seeest thou a mote in thy brothers
eye, and perceuest not the beame that is
in thine owne eye? Or why sayest thou to
thy broch, suffer me to plucke oute the mo
te out of thyne eye, & beholde a beame is in
thine owne eye. Pocrite, first cast out the
beame out of thine owne eye, & then shal
thou see clearely to plucke out the mote out
of thy brothers eye.

The gospel

Take not that which is holy to dogges,
neither caste ye your pearles before swine
lest they tread them vnder theyr fete, and
the other turne againe & all to rent you.

Are and it shall be geuen you. Seke &
ye shall finde. Knock and it shall be opened
vnto you. For whosoener ageth receaueth
he that seeketh, findeth, and to him that
knocketh it shall be opened.

Whatsoever ye would that men should
do to you, euen so do to them.

Enter in at the strayne gate: for wyde
is the gate, and brode is the waye that le-
adeth to destruction: and many there be
which go in therat. But strait is the way
whych leadeth vnto lyfe and fewe there be
that finde it.

Beware of false prophetes, which co-
me to you in shepes clothing, but in ward
ly they be rauenynge wolues. Ye shall
knowe them by theyr frutes.

Euery tree that bringeth not forth the good
fruit, shall be hewen downe, & cast into the
fyre.

Not all they that saye vnto me, My-
ster, Myster, shall enter into the kyngdome
of heaue, but he that dothe my fathers will
whych he is in heaue. The viii. cha.

For I am not worthy that thou shouldest co-
me vnder my roofe, but speake the wor-
de onely: my seruaunt shall be healed.

Merely

Verely I saye vnto you: I haue not founde so great sayth, no, not in Israell.

Mayster, I wyl folowe the whither soeuer thou goest. And Iesus sayde vnto hi: the fores haue holes, & the byrdes of paye haue nelles, but the sonne of man hath not whereon to rest his head.

Another that was of his disciples sayde vnto hym: Mayster suffre me first to go and bury my father. But Iesus sayde vnto hym: folowe me and let the dead burie thyr deade.

And beholde the deuilles cryed out sayinge: O Iesu the sonne of god what haue we to do wth thee? Art thou come hether to tormente vs befoze the tyme become? And there was a good waye of from them a great heard of swyne fedynge. Then the deuills besought him sayinge: yf thou caste vs oute, suffer vs to go oure waye into y^r hearde of swyne. And he sayde vnto them: go your wayes. The ix. chap.

AND when Iesus sawe the saythe of them, he sayde to the sicke of the palse: sonne, be of good chere, thy synnes be forgiuen thee.

Why eateth youre mayster with publicanes & sinners? When Iesus hearde that, he sayde vnto the: The hole nede not the phisicion, but they that are sycke. Co & learne what y^e meaneth: I haue pleasure in mercy, & not in offring.

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For I am not come to call the righteous, but the sinners to repentance.

No man pieceth an old garment with a pice of newe cloth: for the raker be a way the pice againe from the garment, and the rente is made greater. Neither do men put newe wine in olde vessels, for then the vessels breake, & the wine runneth out & the vessels perishe. But they put newe wine into newe vessels, and so are both saved together.

Then sayde he to his disciples: the harvest is greete, but the labourers are fewe. Wherefore praye the Lord, of the harvest, to sende for the labourers into his harvest.

The .x. chapter.

And he called his .xiiij. disciples unto him, and gave them power over, to cleane spirites, to cast them out, and to heale all maner of sickenesses and all maner diseases.

These .xiiij. dyd Iesus send, and commaunded them, sayng: Go not into the wayes that leade to Gentiles, & into the cities of the Samaritanes enter ye not but go rather to the losse shepe of the house of Israel. Go & preache sayinge: that the kyngdome of heauen is at hand. Heale the sicke, cleanse the lepers, raise the deade, cast out the devils. Freely ye haue receiued, freely geue againe. Possesse not golde nor syluer, nor braasse in purses

your girdels no; yet scrip towarde your
journeye, neither two coates, neither shoes,
no; yet a staffe. For the workman is
worthy to have his meate.

Into whatsoever cite or towne ye shall
come enquire who is worthy in it, & there
abide till ye go thence. And when ye come
in a house, salute the same, & if the house
be worthy, your peace shall come upon
it: but if it be not worthy your peace shall
returne to you againe. And whosoever
shall not receive you, no; will heare your
preaching, when ye departe out of that house
or that cite, shake of the duste of your feete.
Truly I say unto you, it shall be easier
for the lande of Sodom and Gomorra in
the daye of iudgement then for that cite.

Beholde I sende you forth as shepe
among wolves. Be ye therefore wise as
serpentes. and innocent as doves. Beware
of menne, for they shall deliver you up
to the counsels, & shall scourge you in their
Synagoges. And ye shall be brought to the
head rulers and kynges for my sake, in
witness to them and to the Gentiles.

But when they deliver you up, take no
thought howe or what ye shall speake,
for it shall be given you even in that same houre,
what ye shall saye. For it is not ye that
speake, but the spirit of your father which
speaketh in you.

The gospel

The brother shal betraye the brother to be
ath, & the father the sone. And the chyldre
shall arise agaynste theyre fathers & mo-
thers, & shal put then to death: & ye shall be
hated of all men for my name, but he that
endureth to the ende shall be saved.

When they persecute you in one Citie,
flee into another.

The disciple is not above his master,
nor yet the seruante above his Lord. It
is enough for the disciple to be as his ma-
ster is, & that the seruante be as his lord
is, if they haue called the Lord of the
house Beelzebub: howe much more shall
they call them of the householdes so:

There is nothyng so close that shal not
be opened, & nothyng so hidde that shal not
be knowen.

And feare ye not the whiche kyl the bo-
dy, & be not able to kyl the soule: But ra-
ther feare hym which is able to destroye,
both soule & body into hell.

Whosoener shal knowlege me before
me, hym wyl I knowlege also before my fa-
ther whiche is in heauen. But whosoener
shal depe me before men, hym wyl I also
denie before my father which is in heaue.

Thinke not, that I am cōe to sende pea-
ce in to the earth: I am not come to sende
peace, but a sword, for I am come to set
a man at variaunce againste his father, &
the

the daughter agaynst her mother, & p daughter in lawe agaynst her mother in lawe: And a mannes foes shalbe they of his owne householde.

Whp loveth his father, oz mother more then me, is not mete for me. And he that loveth his sonne, oz daughter more thē me, is not mete for me: And he that taketh not his crosse & foloweth me, is not mete for me. He that synnderh his lyfe, shall lose it: he that loseth hys lyfe for my sake, shall synde it.

He that receaueth you, receueth me: & he that receiveth me, receiveth hym that sent me, he that receiveth a prophet in the name of a prophete shal receaue a prophetes rewarde: & he that receaueth a righteous mā in the name of a righteous mā, shal receaue the rewarde of a righteous mā. And whosoever shal geue vnto one of the se ltyles ones to drynke a cuppe of colde water onely in the name of a discipyle: I tell you of a trouth, he shal not lose his rewarde.

The. xi. chapter.

They that weare losse clothyng, are in kynges houses.

Herelyf I saye vnto you, amonge the chyl dren of womēn arose there not a greater then John the Baptiste. Notwithsta vng he that is lesse in the kingdome of heauen, is greater then he.

Frō the tyme of John Baptiste hitherto,

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the kyngdome of heauen suffreth violence and they that go to it with violence, pluck it vnto them.

John came neither eatynge nor drinkynge, & they saye he hath the deayll, The sonne of manne came eatynge and drinkynge, & they saye beholde a glutton and drincker of wyne, & a frende vnto publicanes and synners.

And thou Capernaum, which arte lyste by vnto heauē shalt be brought dwayne to hel.

I prayse the o father lord of heauen & earth, because thou hast byd these thyngs from the wise and prudent, and hast opened them vnto babes, euen so father so; so it pleased the,

No man knoweth the sonne but the father neither knoweth any man the father, save the sonne, and he to whome the sonne wyll open him.

Come to me al ye that labour and are laden, and I wyll ease you. Take my yoke on you and lerne of me, so; I am meke & lowly in hert; and ye shal fynde rest vnto your soules. For my yoke is ease; and my burden is lycht.

The. xii. cha.

Require mercy and not sacrifice.

They asked him saynge: Is it lawfull to heale vpon the sabbath dayes: because they myght accuse hem. And he sayd vnto the: which of you wold it be, yf he had

Thyppp

Whype fallen into a pytte on the sabboth daye, that wolde not take him & lyft him out: & howe much is a mā better then a shepe? Wherfoze it is lesul to do good dede on the sabboth dayes.

Euery kyngdom deuised withyn it selfe, shal be brought to nought. Neither shal any citey or household deuised agaynst it selfe, continu. What is not with me, is against me, And he that gathereth not with me, scattereth abroad.

Wherfoze I say vnto you, al maner of sinne and blasphemy shalbe forgiuen vnto men: but the blasphemy of the sprete, shall not be forgiuen vnto minne. And whosoer speaketh agaynst the holy ghoost, it shal not be forgiuen him, noz neither in this world, neither the world to come.

Either make the tree good & his frute good also: or els make the tree euil, & his fruit euill. For the tree is known by his frute. A generacib of Aspers, howe can ye saye well, whē ye your selues are euil, For of the abundance of the harte, the mouth speaketh. A good man out of the good treasure of his harte, bringeth forth good thynges: And an euyl mā, oufe of his euil treasure, bringeth forth euyl thynges. But I saye vnto you, that of euery ydell worde that minne shall haue spoken: they shall giue accountes at the day of iudgement. For by thy

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thy wordes thou shalt be iustified, & by thy
wozkes thou shalt be condēned. As Jonas
was iii. dayes & iii. nightes in the whales
bellye, so shalt the sonne of māne be thre da
yes & iii. nightes in the heart of the earth.

One saide vnto hym: beholde thy mother
& thy bzechzen stande without, desirynge
to speake with the: he answered & sayde to
him that told him. Who is my mother?
or who ar my bzechzen? & he stretched forth
his hande ouer his disciples & sayde: behol
de my mother & my bzechzen. For whoso
uer doth my fathers wyll whiche is in he
auen, thy same is my brother, syster, and
mother

The. xiii. chapter

And the disciples came & said to hym.
Why speakest thou to them in para
bles? He answered & said vnto them: it is
geuen vnto you to knowe the secretes of
the kingdom of heauen, but to them it is
not geuen. For whosoener hath to him
shal be geuen, & he shall haue abundance
but whosoener hath not, from him shall be
taken away euē that he hath.

This peoples hartes are waxed grosse
& their eares well dull of hearynge, & their
eyes haue they closed lest they shoulde see
with their eyes, and heare with eares, &
shoulde vnderstand with their hartes, &
shoulde tourne, that I myghte heale the.
But blessed are your eyes, for they see, and
yours

your eares, for they heare. Whereby I saye
vnto you, that many prophetes & p^{er}fitie
menne haue desired to see those thinges
which ye se, and haue not sened them; & to
here those thinges which ye heare, & haue
not hearde them.

The sonne of mane shall sende forth his
angels & they shall gather out of his king-
dō al thinges that offede, & theym which
do iniquitie, and shall caste theym into a
furnes of fyre, there shalbe waylyng and
knaßhyng of teth. Then shall the iuste mē
shyne as bryght as the sonne in the kyng-
dome of their father.

Whence cometh all this wysedome &
power vnto hym? Is not this the carpen-
ters sonne, is not is mother called Marye?
and his breth^{er} be called James & Ioseph
and Simon, and Judas; and are not hys
sisters al here with vs; whense hathe he al
these thinges.

A prophete is not without honoure,
saue in his owne countrie, & amonge hys
owne kynne.

The. xiiii. chapter,

And when hys disciples sawe hym
walkyngs on the see, they were trou-
bled, sayeng: it is some spirite, and cryed
out for feare. And streyght waye Iesus
spake vnto them sayenge: Be of good che-
ere, it is I, be not afrayed.

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The xv. chapter.

He that curseth father or mother, shall suffer death,

This people draweth nyc to me with theyr mouthes, and honoureth me with theyr lippes, howbeit, theyr hartes are farre frome me: but in vaine they worshippinge me teachinge doctrines, which are nothing but mens preceptes.

That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth defileth the man.

All plantes which my heauen enlipe father hath not planted, shall be plucked vp by the rotes.

Whiche the blynde leade the blynde, bothe shall fall into the dyche.

Out of the herte come euill thoughtes murder breakinge of wedlocke, whooredome, theefte, false witness bearinge, blasphemye. These are the thinges which defile a manne. But to eate with vnwashed handes, defyleth not a man.

Then came to him his disciples, & besoughte hym sayenge: sende her awaye, for she foloweth vs crying. He answered and sayd: I am not sent but vnto the losse of the house of Israel.

It is not good to take the chyldeys bread, and to caste it to whelpes. She answered and sayde: true lord, nichet & heled is the

so the welkes eate of the crommes, whych
fal from their masters table.

The xvi. chapter.

A Seven ye saye, we shall haue sayre
wedder, and that because the skye is
reed: and in the moynynge ye saye, to daye
shalbe soule wedder, and that because the
skye is clondy & reed.

When Iesus came into y^e coastes of the
cylie which is called Cesarea Philippi, he
ared his disciples sayeng: Whom do men
saye that I the sonne of man am? They sa
yd: some saye thou art John Baptist, some
Helias, some Ieremias, or one of y^e p^rophe
res. He said vnto them: but whom saye ye
that I am? Simon Peter answered and sa
id: Thou art Christ the sonne of y^e liuing
god. And Iesus answered and said to him:
Happy arte thou Simo y^e sonne of Jonas,
for fleshe and bloud hath not opened vnto
the that, but my father whiche is in hea
ue. And I saye also vnto the, that thou art
Peter: and vpon this rocke, I wyl bylde
my cōgregaciō. And the gates of hell shall
not preuaile againste it. And I wyl geue
vnto the, the keyes of the kyngdome of hea
ue, & whatsoever thou byndest vpon earth
shalbe bound in heauē & whatsoever thou
loosest on earth, shalbe loosd in heauen.

But Peter toke him aside, and began to
rebuke him sayeng: After sarter thy selfe

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this shal not come to thee. Then turned he aboute & sayde vnto Peter, come after me Satan, thou offendest me because thou sa- nourest not godly thinges, but woꝛldely thinges.

If any man wyl folow me, lette him for- sake him selfe, and take vp his crosse & fol- lowe me.

For whosoever will save his lyfe, shal lose it, And whosoever shal lose his lyfe for my sake, shal fynd it. What shall it proffyte a manne though he shulde wyne all y^e whole worlde, yf he loole his owne soule? Or els what shal a man geue to redeme his soule againe with al? For the sonne of man shal come in the gloꝛi of his father with his an- gels, and then shal he rewarde euerye maⁿ accoꝛdinge to his dedes.

The xviij. chapter.

And beholde there came a voyce oute of that cloud sayeng: this is my beare soone, in whome I delyre, here him.

I saye verely vnto you, yf ye haue faith as a graine of mustarde seede, ye shulde saye vnto this mountaine, remoue hence to y^e o- der place & he shuld remoue, neyther shuld anye thinge be vnpossible for you to do.

How be it this kind goeth not out, but by prayer and fastyng.

What thinkest thou Simon, of whom do the kynges of the earth, take tribute or pol-
money?

money: of their childzen oz of straungers, Peter said vnto him of straungers. Then sayde Iesus vnto him agayne: then are the chylzen free. Neuerthelesse, lest we shuld offend the, go to the sea, & cast in thine angle, and take the fishe that fy: It cometh vp & then when thou hast opened his mouth, thou shalt fynde a pece of twentye pence that take, and paye for me and the.

The. xliii. chapter.

The disciples came vnto Iesus saying: Who is the greatest in the kingdom of heauen: Iesus called a chylde vnto him and set him in the myddes of them, and sayde: Verelpe I saye vnto you, ercepte ye tourn, and become as childzen, ye canot enter into the kingdom of heauen, whoso euer therfore humbleth hym selfe as this chylde, the same is the greatest in the kingdom of heauen, And whoso euer receaueth such a chylde, in my name, receaueth me. But whoso euer offende one of these lytel ones whiche beleue in me, it were better for him that a millstone were hanged aboute his necke, & that he were drownded in the depth of the sea.

¶ And he vnto the world because of offences.

¶ Howe be it, it cannot be auoyded but that offences shalbe genen. Neuerthelesse woe be to the mā by whom the offence cometh. Therfore if thy hand, oz thy foot offende

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the cat hym of & caste hym from the. It is better for the to enter into lyfe halt or maimed, rather then thou shouldest haue two handes or two feete, be cast into euerlasting fyre. And if also thie eye offendeth plucke hym oute and cast him from the. It is better for the to enter into lyfe wth one eye, then haue two eyes to be cast in hel fyre.

Se that ye despise not one of these litel things. For I say vnto you þat in heauen the angels al wayes beholde the face of my father whiche is in heauen. The sonne of man is come to save þat which is lost. If thy brother trespass against the, go & tell hym his faults betwene hym & the alone, if he heare the, thou hast wonne thy brother, but if he heare the not then take yet with the one or two, that in the mouth of two or thre witnesses al thynges may be stablyshed. If he here not them, tell it vnto the congregacion if he heare not the congregacion, take him as an hethen man and as a publican. Verely I say vnto you, whatsoeuer ye bynde on earth, shalbe bound in heauen. And whatsoeuer ye loose on earth shalbe loosed in heauen.

Againe I say vnto you, that if two of you shal agre in earth vpon any maner thyng, whatsoeuer thei shal desyre it shal be geuen them of my father which is in heauen.

For

For where two or thre are gathered together in my name, there am I in the middes of them.

After howe oft shal I forgene my brother yf he synne against me, seven tymes? Jesus sayd vnto him: I say not vnto thee seue tymes, but seuenty tymes, seue tymes.

O myll seruaunt, I forgane the al that dette because thou prayest me: was it not mete also y thou shouldest haue had cōpassiō on thy felow enē as I had cōpassiō on the? And his lo:de was worthe, & delpynered hi to the saylers tyll he shoulde paye al that was due to him. So like wise shal my heauenly father do vnto you, except ye forgive with your hartes, eache one to his brother their trespasses. The. xix. cha.

It is lawful for a man to put away his wife for al maner of causes: he answered and sayde vnto the: haue ye not red howe that he which made man & woman & said for this thing, shal a mā leaue father & mother, & cleue vnto his wife, & they twa ine shal be one fleche. Wherefoze nowe are they not twaine, but one flech. Let no mā therfoze put a sūnder that which god hath cuppled together. The sayde they to him: Why did Moses cōmaunde to geue a testimoniall of diuorcemēt, & so put her away: he sayd vnto the: Moses because of y hardnes of youre hartes, suffered you to put a

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waue youre wyfes : but from the begyn-
ninge it was not so. I saue therfore vnto
you, whosoever putteth away his wyfe
(excepte it be for fornicatio) & marieth ano-
ther breketh wed locke, & whosoever mari-
eth her whiche is deuorced, both commit
aduoutry. Then sayd his disciples to him,
yf the matter be so betwene man, & wyfe
then it is not good to mary.

There are chaste, whiche were so boz-
ne, oute of their mothers belly. And there
are cast which be made of men. And there
are chaste which beaue made them selues
chaste for kyngdom of heauens sake. He
that can take it, let him take it.

Suffer the chyldren, and forbyd them
not to come to me, for of suche is the kyng-
dom of heauen.

Why callest thou me good: there is no
ne good but one, and that is good.

If thou wylte enter into lyfe, kepe the
commaundementes.

If thou wilt be perfect, go and sel that
thou hast, and geue it to y^e pooze, and thou
shalt haue treasure in heauen, and come &
folowe me.

Merely I saue vnto you, it is hard for a
riche mā to entre into the kingdom of hea-
uen. And mozeouer I say vnto you, it is
easier for a camel to go throught the eye of
a needle, then for a ryche man to enter into
the

the kyngdome of god.

Then sayd Peter to hym. Behold we haue forsaken all & folowe the: what shall we haue? Jesus sayd vnto them: verely I saye to you. when the sonne of man shal sit in the seate of his maiestie ye which folow me in the seconde generacion shal syt also vpon. xii. seates, & iudge the. xii. trybes of Israel. And whosoever forsaketh houses, or brythren. or sisters, other father, or mother, or wyfe, or chyldren, other landes for my name sake the same shal receiue an hundred folde, and shal inherite everlastyng lyfe.

The. xx. chapter.

The last shalbe syt, & the first shalbe last, for many are called and fewe be chosen. To syt on my right hand, and one my left hand is not myne to geue, but to them for whome it is prepared of my father.

We knowe that the Lordes of the Gentiles haue dominatiō ouer them. And they y are greate exercise power ouer them. It shal not be so amonge you, but whosoener wyl be greate among you, let hym be your minister, and whosoener wyl be chese, let hym be your seruant, euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his life for the redemption of many.

S. liii.

The

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The. xxi. chapter.

And Jesus wente into the temple of god
and cast oute all them that soule and
bought in the temple, and ouerthrew the
tables of the money chaungers, & the sea-
tes of them that soule dones, & sayd to the.
It is writte, my house shalbe called the hou-
se of prayer. But ye haue made it a denne
of theues.

Howe sone is the figge tree withered a-
waye? Jesus sayd vnto them: Verely I say
vnto you yf ye shal haue fayth and shal not
doubt: ye shal not onely do that whiche I
haue done to the sygge tree, but also yf ye
shal saye vnto this mountayn, take thy selfe
awaye and cast thy selfe into the sea it shal
be done. And whatsoener ye shal aske in
prayer (yf ye beleue) ye shal receaue it.

The. xxii. chapter.

When the king came in to visitt the gesses:
and spied there a man which had not
on a wedding garment, and said vnto him
frende, howe fortunied it that thou cameste
in hether and hast not on a weddinge gar-
ment: And he was euen speachelesse. The
sayd the king to his minesters: take & bind
hym hand and foote and cast him into de-
ter darkenelle, there shalbe wepyng & gna-
shing of teeth, for many are called and fewe
are chosen.

Master, we know that thou art true, &
teachese

teachese the waye of god truly, neither care
rest for any man, for he confideth not men-
nes estate,

Seue to Caesar that which is Cesars:
and vnto god that, which is goddes

Moses bad, yf a man dye hauing no chil-
dren, that the brother marry his wyfe, and
replewpe seed vnto his brother.

In the resurrection they neither marry
nor ar married, but ar as angels of heue.

God is not the god of the deade, but of the
lyuynge

Maister which is the chiefe commaunde-
ment in the lawe: Iesus sayd to hym loue
the lord thy god with all thine harte, with
all thine soule, & with al thy mynd. This
is the first and the chiefe comaundement.
And there is another lyke vnto this, Loue
thine neighbour as thy selfe, In these two
comaundementes hange all the lawe and
the prophetes.

The. xlii. chapter.

The Scribes and the Pharisees sit in
Moses seate. All therfore whatsoe-
uer they byd you obserue, that obserue &
do but after they woordes do not, for they
saye and do not. We and the bynde heauye
burthens and greuous to be bothe: and let
on mennes shoulders: but they the selues
will not beane at the with one of their fin-
gers. Al they woordes they do so: to be sen

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of manne. They set abroade theyr phylacteries, & make large borders on theyr garment and loue to syt vpper most at feastes and to haue chiefe seates in the Synagoges, and gretings in the markettes, and to be calleo of manne Rabbi. But ye shal not suffre your selues to be called Rabbi. For one is your maister, that is to wyte Christ, and al ye are brethren. And cal no man your father, vpon the earth. For there is but one your father, and he is in heauen. Bee not called masters for there is but one your maister, and he is Christ. He that is greatest among you, shalbe you seruauant. But whosoever exalteth himselfe shalbe brought lowe. And he that humble himselfe, shalbe exalted.

Whosoever sweareth by the aulter, sweareth by it, & by al that there is. And whosoever sweareth by the temple, sweareth by it, & by him that dwelleth therein. And he that sweareth by heaue, sweareth bi the seate of god, & by him that sitteth thereon.

Who be to you Scribes and Pharisees. Hypocrites which tiche Myntis, Anysie, and Commine, & leaue the weyghter matters of the law vndone, iudgement, mercy, & fayth. These ought you to haue done, & not to haue lese the other vndone. Ye blinde guppies whiche strayne out agnat, and swalowe a Cammyl

Ierusalem

Jerusalem, Jerusalem, whiche killeste
 Propheetes, and stonest them whiche are
 sent to thee: Howe often wolde I haue ga-
 thered thy chyldren together, as y^e henne
 gathereth her thicken vnder her wynges
 but ye wolde not.

The. xiiii. chapter.

BEcause iniquitie shall haue the vpper
 hand the loue of many shal abate. But
 he that endureth to the ende, the same shal
 be safe.

As the lyghning commeth out of the
 East, & thyneth into the west, so shall the
 comming of the sonne of man be.

Whersoener a deade carkes is, euen
 thither wyl the Egles resorte.

Immediatlye after the tribulacions of
 those dayes, shal the sonne be darkened, &
 the mone shal not geue her lyght, and the
 stares shal fall from heauen, and the po-
 wers of heauen shal moue. And then shall
 appere the sygne of the sonne of mā in hea-
 uen, and then shall al the kenreddes of the
 Earthe mourne, and they shall se the son-
 ne of man come in the cloudes of heauen,
 with power and great glozy. And he shall
 send his angels with y^e great voyce of a
 trompe, and they shal gather together his
 chosen frō y^e soure wyndes, & from the one
 ende of the worlde to the other.

Heauen and earth shal perishe but my
 kyngdom

The gospel

wordes shal abyde. But of that day and hour knoweth noman, no not the aungels of heauen, but my father onely.

Take therfore, because ye know not what houre youre mayster wyl come.

Be ye also readye, for in the hour ye thinke he wolde not, wyl the sonne of manne come.

The. xxv. chapter.

Watche for ye knowe neyther the daye nor yet the houre when the sonne of man shal come.

Unto euery manne that hath shal be geuen, and he shal haue abundance, & from him that hath not, shal be taken awaye, euen that he hath. When the sonne of man cometh in his glory & al the holy aungels with him, then shal he syt vpon the seate of his glory, and befoze hym shal be gathered al nacions, and he shal separate them, one from another, as a shephearde deueth the shepe from the goate. And he shal sette the shepe on his righte hande, & the goates on the lyfte. Then shal the kyng saye to them on his right hand. Come ye blessed chyldren of my father inherite ye a kyngdom prepared for you from the beginning of the worlde. For I was an honger and ye gaue me meate, &c. Then shall the righteous answer hym, sayng: Mayster whan sawe we thee an hungred, and feede thee: &c. And the kyng shal answer and saye

saye vnto them, verely I saye vnto you: in
 as much as ye haue done it vnto one of the
 least of thes my bʒethʒē, ye haue done it to
 me. Then shall the kyng saye vnto them
 that shalbe on the leste hande: Departe
 from me ye cursed, into euerlastyng fyre,
 which is prepared for the deuill and his an
 gels. For I was an hongred, and ye gaue
 me no meate. &c. Then shall they saye also
 mayster when sawe we thee an hongred.
 Then shal he aunswere them and saye.
 Verely I say vnto you, in as muche as ye
 did it not to one of the least of these, ye did
 it not to me. And these shal go into euerla
 sting payne, and the righteous into lyfe
 eternall.

The. xxi. chapter.

What neded this waste: this oymment
 might haue ben well solde, and geue
 to the pooze when Iesus vnderstode that,
 he sayde vnto them, why trouble you the
 womā she hath wrought a good worke vpon
 me. For ye shall haue pooze folke al
 wayes with you: but me shall ye not haue
 alwayes. And in that she casted this oyme
 nte on my bodye, she did it to burpe me
 withall. Verely I saye vnto you, wherso
 euer this gospell shal be preached thʒough
 out at the worlde, there shal also this of the
 hath done be solde for a memoʒiall of her.

The gospel

As they did eate: Iesus toke bread and gaue thanks, brake it & gaue it to the disciples and sayd: Take, eate, this is my bodye, And he toke the cup, and thanked, and gaue it the, sainge: drinke of it ebery one. For this is my bloud of the newe testament that shalbe shedde for the remission of sinnes.

And he came vnto the disciples, and found them a slepe: and sayd to Peter: what coulde ye not watche with me one houre? watche & praye, that ye fall not into temptation. The spirite is willing, but the flesh is wake.

Putt by thy swearde in to thy sheathe, for all that laye hande on the sweard, shall perishe with the swearde.

The. xxvii. chapter.

And beholde the bayle of the temple didde rent in twayne from the toppe to the bottome, and the earth did quake, and stones did rente, & graues did open, & the bodye of many sainctes which slepte arose & came oute of the granes after his resurrection, and came into the holy cite and appered vnto many.

The. xxviii. chapter.

And Iesus came and spake vnto them saying: al power is geuen vnto me in heauen and in earth. Good therefore and teache al nacions, baptising them in the

the name of the father and the sonne, and
the holy ghost, teachinge them to oblarue
all thinges what soener I commaund you
And lo I am with you alwaye, euen vntill
the ende of the worlde.

The end of the Gospell
of saint Mathew.

The Gospell of, S. Marke,

the firste. Chapter



Sende my messenger before
thy face, which shall prepare
thy waye before thee. The
voyce of a cryer in y^e wilder-
nes: prepare ye the waye of
y^e lord, make his pathes stra-
yghte.

John dyd Baptise in the wilderness, &
preache the baptyme of repentaunce, for y^e
remission of synnes.

John was clothed in Camilles heare, and
with a gyrdell of a skyn about his loynes,
and he dyd eate Locustes, and wyld beony
and preached sayeng: a stronger then I co-
meth after me, whose sho latcher I am not
worthy to stope downe and vnloose. I haue
baptised you with water: but he shall bap-
tise you with the holy ghoste.

And it came to passe in those dayes that
Jesus came fro Nazareth, a citie of galile:
and

The gospell

& was baptised of Iohn in Iordane, And as sone as he was come out of the water, Iohn sawe heauen open, & the holy ghoſt descending vpon him, lyke a doue.

And there came a voyce from heauen.

Thou arte my dear ſone in whome I deſite.

After Iohn was taken, Ieſus came into Galile, preaching the goſpell of the kyngdome of god, and ſayeng: the tyme is come and the kyngdome of god is at hand, repēt and beleue the goſpell.

As he walked by the ſea of Galile, he ſaw Simon and Andrew his bzother caſtinge nettes into the ſea, for y were fiſhers. And Ieſus ſaid vnto them, folowe me, & I wyll make you ſyſhers of menne. And ſtraight waye they forſoke there nettes, & folowed hym.

And when he had gotte a lytle farther thence, he ſawe James the ſone of zebede & Iohn his bzother, euē as they were in the ſhippe mendinge their nettes, and anon he called them. And they leſte their father zebede in the ſhippe with his hired ſeruautes, and went their waye after him.

He taught them as one that hade powre, with him, and not as the Scribes.

And there was in theyr ſynagoge a man beryed with an vncleane ſpyte, that cryed ſaying: Let be, what haue we to do with y Ieſus of Nazareth: Art thou come to deſtroy

they say: I knowe the what thou arte eue
that holy of God.

And he caste out many deuyls, and suf-
fered not the deuyls to speake, because they
knowe him.

He thou saye nothing to any man: but
get the hence, & shewe thy selfe to the prie-
ste, and offer for thy clesynge, those thyng-
es whiche Moyses commaunded, for a co-
mencement vnto them.

The .ii. chapter.

Who can forget synners but onely
God?

And as Iesus passed by, he sawe Leus
the sonne of Alphaeus sit at y^e receite of col-
tome, & sayde vnto hym: folow me. And
he arose and folowed him.

The whole haue no nose of the phisi-
tion, but the sick. I can not to caule the
rightwise, but the synners to repenta-
unce.

No man soweth a peece of newe clothe
vnto an old garment, for then taketh he a-
way y^e new peece fro the olde, and so is the
tear worse. In lyke wise, no man poureth
newe wyne in to olde vessels, for yf he do,
the newe wyne breaketh y^e vessels, and the
wyne runneth oute, & the vessels are mar-
red, but newe wyne must be powred into
new vessels.

The Saboth was made for mā, & not mā
for the Saboth.

The

The gospel

The. iij. chapter.

AND when the vnclene spirites sawe him, they fell downe before him, and cryed saying: thou art the sonne of god. And he strightely charged them that they shoulde not vtter him.

Howe can Satan driue out Satan: for if a realme be deuided against it selfe, that realme can not endure. Or if a house be deuided against it selfe, that house cannot continue. So if Satan make insurrectio againste him selfe, and be deuided, he can not continue, but is at an ende.

Verely I say vnto you, all synnes shall be forgiven vnto mens chyldren, and blasphemy where with they blaspheme. But he that blasphemeth the holy ghost, shall neuer haue forgiveness, but is in daunger of eternal damnation, because they sayd; he had an vnclene spryte.

Behold thy mother and thy brethren seke for the without. And he answered the sayeng: Who is my mother, & my brethren. And he locked round aboute on his disciples, whiche sate in compasse aboute hym & sayde: beholde my mother and my brethren. For whosoever doeth the wyl of god, he is my brother, my syster, & mother.

The. iiii. chapter.

To you is geuen to knowe the mystrye of the kingdom of god. But vnto them

them that are without, that all thynges be done in similitudes, that when they se thet they shall see, and not discerne, and when they heare, they that heare, & not vnderstande, leaste at any tyme they shoulde tourne, & they synnes shoulde be forgotten them.

There is nothing so pteuue, that shall not be opened, netther soo secreete, but that it shall come abzoade.

With what measure ye mete, with the same shall it be measured vnto you agayne.

Unto him that hath, shall se be gyven: & from him that hath not, shall be taken a waye such that he hath.

What felowe is this, for bothe wynde and see obey him.

The .vi. chapter.

When he had spyed Iesus a farre of, he ran & worshipped him and cried with a lowde voyce and sayde: What haue I to do with the Iesus the sonne of the moste hyest god: I require the in y name of God that thou torment me not.

All the deuilles besought him sayinge: Sende vs into the heerde of swyne, that we maye enter into them. And anone Iesus gaue them leue.

The .vi. chapter.

Is not this that carpenter Marpes son the brother of James and Ioses,

I. ii.

and

The gospell

And of Iuda and Simon: and are not byn
syfters here with vs, and thei were offend
ed by hym.

And Iesus sayd vnto them: A prophete
is not of pised but in his owne countrie, &
amange his owne kinne, and among th
that are of the same houtholde.

And he called the twelue and beganne
to sende them two and two, & gaue them
pouer ouer vncleane spretes, And comma
unded them, & they shoulde take nothing
vnto they: iourneye saue a rodde onelye,
neither scripppe neither bread neither mo
ney in their pourses, but shoulde be shod
with sandales. And that they shoulde not
put on two coates. And he sayde vnto the.
Wher soeuer ye enter into an house, there
abide till ye departe thence: And whoso
uer shall not receaue you, nor heare you
whan ye departe thence shake of the duste
that is vnder your feete, for a witnes vnto
them. I say herely vnto you, it shal be as
ster for Sodom and Gomor at the day of
iudgement, then for that cytie: And they
went oute and preached, that they shoulde
repent: and they caste out many deuyls.
And they anointed many that were sicke
with oyle and healed them.

It is not lawfull for the, to haue thy
brothers wyfe.

When they sawe him walkynge vpon
the

the see, they supposed it hadde bene a spize
and cried out for they all saw h. m. & were
afraied.

The. vii. chapter.

The Pharises and al the Jewes, excep-
t they washe theyr handes ofte, eate
not, obseruing the traditions of the elders.
And when they come frome the markette
excepte they washe, they eate not.

This people honoureth me with these
stypes, but their herte is farre frome me.
In vayne they worshype me, teachyng
doctrines whiche are nothinge but the co-
maundementes of men. For ye laye the
commaundementes of God aparte, & and
obserue the traditions of menne, as the
waschyng of cuses and of cuppes, & many
other suche like thynges ye do.

Whosoener curseth father or mother
lette him dye for it.

There is nothing withoute a manne
that can desple hym when it entreteth into
him: but those thynges whiche procede out
of him, are those which desple the man.

It is not mete to take the chyldrens bre-
ade and to cast it into whelpes. She an-
swered and sayde vnto him: enen so master
never thelesse, the whelppes also eate vnder
the table of the chyldrens crowmes.

They brought vnto him one that was
deffe, and stambled in his speche, & prayde

The Gospell.

him to put his hande vpon him, & he toke him a syde frome the people, and put his fingers in his eares & dyd spyt & touched his tounge; and looked vp to heauen & sighed and sayde vnto him: Ephata, that is to saye be opened. And straight waye his eares were opened, and the fringe of his tounge was lowled, and he spake plaine.

The. viii. Chapter.

And he caught the blinde by the hande and ledde him out of the towne, and spyt in his eyes, & put his handes vpon him & asked hym whether he sawe ought: & he toke vp & said. I se the menne, for I se them walke as they wete trees.

Who do men say that I am? And the answered: some saye thou arte John Baptiste, some saye Elias, & some one of the prophetes. And he said vnto them: But whom saye ye I am? Peter answered and saide vnto hym. Thou arte verpe Chyiste,

Peter toke him asyde, & began to chyppe him. Then he turned about, & looked on his disciples, & rebuked Peter sayeng: Go after me Satan for thou sauerest not the thynges of god but the thynges of men.

Whosoever wyll folowe me, lette hym forsake hym selfe, and take vp his crosse, and folowe me. For whosoever wyll save his lyfe, shall lose it. But whosoever shall lose his life, for my sake, and the gospels

pels, the same shall saue it. What shall pro-
 set a manne yf he shoulde wyne all the
 whole world & lose his owne soule: or els
 what shall a man geue to redeme his soule
 agayne? Whosoever therfore shalbe asha-
 med of me & of my wordes, amonge these
 aduouterous and synfull generation, of
 hym shall the sonne of mā be ashamed whe-
 he cometh in y glozy of his father with
 the holy angels.

The ix. chapter.

Hoysce came out of the cloude sayeng.
 This is my deare sonne, here him.
 All thynges are possible to hym y beleue.
 Lord I beleue, helpe myne vnbelefe.

And when he was come into the hou-
 se, his disciples aske him, secretly, why cou-
 lde not we cast him out? And he sayde
 vnto them: this kynd can by no nother me-
 anes come for the but by prayer and fastin-
 ge.

By the waye they reasoned amonge
 themselves, who shoulde be the chiefe.
 And he sat downe and called the twelue
 vnto him, and sayd to them. If any man
 desyre to be fyrst, the same shall be last of all
 and seruaunte vnto all. And he toke a
 childe and set hem in thymtodes of them, &
 toke hym in his armes, and sayd vnto
 them. Whosoever receaueth any suche a
 child.

childe in my name receaueth me: and who
soeuer receaueth me, receaueth not me but
him that sent me.

Whosoener is not agaynst you, is on
your part. And whosoener shall giue you
a cup of water to drinke for my name sa-
ke, because ye belonge to Christe, verely
I saye vnto you, he shall not lose hys re-
warde.

Whosoener shall offend one of these ly-
tell ones, that beleue in me, it were bet-
ter for hym, that a myllstone were hanged
about his necke, and that he were cast in-
to the see. Wherefore if thy hande offend
the, cut him of. It is better to enter into ly-
fe maimed, then hauinge two handes go-
into hell, into a fyre the neuer shall be quen-
ched, wher the worme dieth not, & the fyre
neuer goth out. Lyke wise yf thy foote of-
fende the, cut him of, for it is better &c. E-
uen so yf thyne eye offendethe, plucke him
out, for it is better &c.

The .x. chapter.

The Pharises came and asped hym
a question wheter it was lausfull for a
mane, to put awaye his wife, to proue him
And he answered & sayd vnto them: What
sayd Moyses byd you do? And they sayd. Mo-
ses suffered to write a testimonial of deuor-
soment, and so put her awaye. And Iesus
answered & sayd vnto them: For the hard-
nes

kes of poure hartes he wrote this precepte vnto you. But at the fyrst creation, God made them man and woman, And for this thing sake, Shall man leue his father and mother and byde by his wyfe, & thei twayne shalbe one fleshe. So then are they now we not twayne but one fleshe. Therefore what God hath cuppled, let no manne separate. And in the house his disciples asked him again of that matter, and he sayd vnto them: Whosoever putteth a waye bys wyfe and marieth another, breaketh wedlocke to herwarde, and ys a woman for sake her husbände and be married to another she commiteth aduoutry.

Suffer the chyldren to come vnto me, and forbyd them not. For of suche is the kingdome of god. Verely I say vnto you, whosoever shal not receaue the kyngdome of god as a childe, he shal not erre there in. And he toke then vp in bys armes, and put his handes vpon them, and blessed them.

There is no manne good but one, whiche is God.

Go and sell al that thou hast, & geue to the poore, and thou shalt haue treasure in heauen, and come and folowe me, and take vp thy crosse.

What an harde thinge is it for the that haue riches, to enter into the kingdome of God.

E. v. Chil.

The gospel

Chyliden how harde is it for them that trust in riches to enter into the kingdome of heauen. It is easier for a camell to go thowowe the eye of a nedle, then for a riche mann to enter into the kingdome of god.

Merely I say vnto you, there is no man that forsaketh house, or brethren, or sisters or father or mother, or wyfe, other chylde or landes for my sake & the gospels, which shall not receyue an hondred folde now in this lyfe, houses and brethren, and sisters, and mothers, and chyliden, and landes wth persecution: and in the wo:ld to come, eternall lyfe.

To sitte on my righte hande, and on my left hand, is not mine to geue, but to them for home it is prepared.

We know that they which seme to beare rule among the Gentiles, rayne as lordes ouer them and they that be greate among the, exercise acthoritie ouer them. So shall it not be amog you but whosoener of you wyl be greate among you, shalbe your minister. And whosoener wyl be master shall be seruaunt vnto all. For enen the sonne of man came not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

The. xi. chapter.

And Jesus went into the temple, and began to cast out the sellers & bypers,

in the temple, and ouerthrow the tables of
the money chaungers, & the stoles of them
that solde dones, and woulde not suffer y
any mann carped a beffel through the tem-
ple. And he taught, sayeng vnto them is it
not witten: my house shalbe caled y house
of praiser vnto al natiōs: but ye haue made
it a den of theues.

Herelpe I saue vnto you, that whosoener
shal saue vnto this mountaine, take awai
thy selfe, and cast thi selfe into the sea; and
shal not wauer in his hart, but shal beleue
those thinges which he sayeth shal come
to passe, whatsoener he sayth shalbe done
to hym. Therfore I saue vnto you, what-
soener ye desire when ye praye, beleue y
ye shal haue it, and shalbe done vnto
you.

When ye stand and praye for geue, yf ye
haue any thinge agaynst any manne, that
your father also which is in heauen, make
for geue yon youre trespasses.

The. xii. chapter.

MAfter we knowe that thou arte
true, and carest for no man for thou
confidest not the degree of men, but tea-
chest the waye of God truely.

Geue to Cesar that which belongeth
to Cesar, and to God that, which pertain-
eth to God.

Doles

Moses wrote, of a mans brother eye, & leue hys wyfe behinde hym, and leue no chyl dren, that then hys brother shoulde take hys wite, and reple wth seed vnto hys brother.

When man shal ryle agayne from deaeth, they neither mary, nor are maryed, but are as y aungels whiche are in heauen.

God is not the god of the deade, but the god of the lyving.

Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde, and with all thy strength, this is the fyrste commandment. And the seconde is lyke to this.

Thou shalt loue thy neighbour as thy selfe. There is none other commandment so greater then these.

Beware of the Scribes, which loue to go in longe clothyng, and loue salutations in the market places, and the chiefe seates in y synagoges and to sit in the, vppermoste rounes, & seaffes. and denoure widowes houses, and that vnder a colour of longe praying. These shal receyue greater damnacion.

Hereloe I save vnto you, that this poure wydowe, hath caste more in, then all they whiche haue caste into the treasure, for they all dyd caste in of their superfluite & but she of her pouertie did cast in all that

that she had, euen all her lylng,

The xiii. chanter.

They shal bring you vp to the counsels,
and into the synagoges, and ye shall
be beaten, ye and shal be brought before ru-
lers and kynges for my sake for a testimo-
nial vnto them.

But when they leade you and presente
you, take no thoughte a fore hande what
ye shal saye, neither imagin nothing, But
whatsoeuer is giuen you, at the same ty-
me, that speake. For it shal not be ye that
shal speake, but he holpe you.

Whosoever shall endure vnto the ende
the same shal be safe.

If any man saye vnto you, lo, here is
Christe, lo, he is there, beleue not, for false
Christes shal ryle, and false prophetes, &
shal shewe miracles and wondrous to de-
ceiue yf it were possible, euen the electe.
But take ye hede, beholde I haue shewed
you all thynges before.

Then shal they see the sonne of manne
commynge in the cloudes with greate po-
wer & gloze. And then shal he sende hys
aungels, and shal gather together hys e-
lecte from the four wyndes, and from the
one ende of the worlde to the other.

Heauen and earthe shal passe, but my
wordes shal not passe.

But of that daye & the houre, knoweth

no

no man: no note y angels which are in heu-
en, neither the sonne himselfe, save the
father onely,

Take heede for ye knowe not when the
tyme is.

Watche therfore, for ye knowe not whe-
ther the mayster of the house wyl come: whe-
ther at even or at mydnyghte, whether at
the cocke crowng, or in the dawnyng,
last of he come sodenlye, he shoulde fynde
you slepyng. And that I say vnto you, I
saye vnto all men, watche.

The. xliii. chapter.

When he was in Berthania, in the hou-
se of Simon the Leper, even as he sa-
te at meat, there came a womane haung
an alabaster boxe, of oynmente called
Narde, that was pure and costlye: and she
brake the boxe, & powred it on his head.
And there were some that were not con-
tent in themselves, and sayd, what neded
this waste of oynmente? for it might ha-
ue been solde for more then thre hundred
pence, & been geuen to the poore. And they
grudged agaynst her. And Jesus sayde,
lette her be in rest, why trouble ye her, she
hath done a good worke on me. For ye
shal haue poore with you allwayes, & whi-
soeuer ye wyl ye may doe the good, but me
ye shal not haue allwayes. She hath done
y she coulde, she cast a foze hand to anoynt
me

my body to his burying garde. Merely I
say vnto you, where soeuer this gospel
shal be preached thzoughout y whole worl
de, this also y he hath done, shal be re
hearsed in remembzaunce of her.

The sonne of man goeth as it is written of
him, but wo be to y man, by whō y sonne
of man is betrayed; good were it for hym,
if y man had neuer bene borne,

And as they sate: Iesus toke breade, bles
sed and brake it, and gaue to them and said
take: eate this is my body. And he toke the
suppe, gaue thanks, and gaue it to them,
& they al thanke of it, & he saide vnto them.
This is my bloude of the newe testament,
which is shed for many.

Simon Aspette thou: couldeste not thou
watche with me one hour: watche ye and
praye lest ye entre into tēptaciō y spirit is
ready, but the fleshe is weake.

The. xv. chapter.

And y bayle of the temple did rent in
two piēces from y toppe to y botto
me. And when the centurion (which stode
before him) saw that he so cryed, and gaue
by y ghost, he sayd: trulye this mane was
the sonne of God.

The. xvi. chapter.

Go ye into all the worlde, and preache
the glad tidings to all creatures he y
beleueth

beleueth and is baptised, shall be saved, but
he that beleueth not shall be damned. All
these thynges shall folowe them that bele-
ue: In my name they shall caste out deuils
and shall speake with newe tongues, and
shall kyl serpentes, and if they drinke any
deedly thyng, it shall not hurte them.
They shall laye theyr handes on the sicke,
and they shall recouer.

The gospel of S. Luke

The xiiij chapter,



There was in the dayes of
Herode the kyng of Iury a
certaine prieste named Za-
charias, of the course of A-
bia.

And hys wyfe was of the
daughters of Aaron, & her
name was Elizabeth. Bothe were perfec-
te before God, & walked in all the lawes,
and ordinaunces of the Lorde, that no man
coult fynde faulte with them.

And the angel sayde vnto hym: feare
not, Zacharie, for thy prayer is heard.
And thy wyfe Elizabeth shall beare a son-
ne, and thou shalt cal his name John, and
thou shalt haue ioye & gladnesse, and ma-
ny shall reioyce at his byrthe. For he shall
be greate in the sighte of the Lorde, and
shall neither drynke wyne nor strong dri-
nke.

And he shal be filled wth y^e holpe ghost,
even in his mothers wombe, and manye
of the children of Israel shal be turne to
they? Lozde god?

And he shal go besoze hym in the spiri-
te and power of Helyas, to turne the hear-
tes of the fathers to the children, and the
unbeleuers to the wysedome of the iuste
menne, to make the people ready for the
Lozde.

After those dayes his wife Elizabeth
conceaued, and byd her selfe syue mone-
thes, saying: This wise hath God dealte
with me in y^e dayes whan he looked on me,
to take from me the rebuke that I suffred
among men?

And the Aungel sayde vnto her, feare
not Mary: for thou hast founde grace with
God.

Loe, thou shalt conceaue in thy wom-
be, and shalt beare a sonne, and shalt call
hys name Iesus. He shalbe great, & shal be
called the sonne of the hyghest, and y^e Loz-
de God shall geue vnto hym y^e seate of hys
father Dauid, and he shall raygne ouer y^e
house of Iacob for euer, & of his kyngdom
shalbe none ende.

The holy ghost shall come vnto the, & y^e
power of the hyghest, shall ouersha-
de we thee, therfore also, the holy thyng which
shalbe bozne, shalbe called y^e sonne of god

The gospel

And loe, as the voyce of thy saluacion sounded in myne eares, y babe sprang in my bellye for ioye,

His mercy is on them y feare hym, thou row out al generations.

He putteth downe the myghtye from theyr seates, and exalteth them of lowe degree.

And thou childe shalte be called the prophete of the hyghest. For thou shalte go before the face of the lorde, to prepare his wayes. And to geue knowledge vnto his people for the remission of synnes.

The ii. chapter.

And it fortuned while they were ther, her tyme was come, that she shoulde be deliuered. And she brought forth the first begotten sonne, and wrapped hym in swadlyng cloathes, and laide him in a maunger because there was no roume for them within the ynnes.

Behold I bring you tydings of great ioye, that shal come to all the people, for vnto you is bozne this daye in the citie of David, a sauoure which is Christe the Lorde. And take this for a signe ye shall fynd the chylde, swadled, not layed in a maunger.

And when the right daye was come, the chylde shalbe circuncised his name was called Iesus, whiche was named of the an-

gel before he was conceived in the wombe.

And an aunswere was geuen hym of the holy ghoſt, & he ſhoulde not ſe death before he had ſene the Lorde Chriſt.

Beholde, this childe ſhal be the ſal, and reſurrection of many in Iſrael, and a ſigne which ſhal be ſpoken againſt. And moreouer the ſweard ſhall pearce thy ſole that & thoughtes of many hartes may be opened.

And Anna hadde bene a wedowe about ſitt. ſcore and. iiii. yeares, which went neuer out of the temple, but ſerued god with faſtynge & prayer night & daye.

And it ſortuned after thre dayes that they ſounde hym in the temple, ſittinge in the middes of & Doctoures, both hearing them & poſinge them.

He wente wyth them, & came to Pazarerth & was obedient to them.

The. xiii. chapter.

The worde of God came vnto Iohn the ſonne of Zacharias in the wyldernes.

And he cam into all coaſtes aboute Iordane, preachynge the baptiſme of penance, for the remiſſion of ſynnes as it is wrytten in the booke of the ſayinges of Eſaias the prophete, whiche ſayerh. The voyce of a cryer in wilderneſſe, prepare the waye of the Lorde, make hys pathes ſtraighte:

A. II.

Every

The gospel

Every valley shalbe fylled, and every mountayne and hill shal be brought low, & crooked thynges shalbe made strayght, and the rough wayes shalbe made smothe and al fleshe shal se the saluacion of god.

A generaciōs of vipers, who hath taught you to fle from the wrath to come: Bynge forth the due frutes of penaunce, and begynne not to saye in your selues, we haue Abraham to our father. For I saye vnto you, God is able of these stonnes to rayse vp chyldren vnto Abraham. Nowe also is the axe leyed vnto the rootes of the trees, se þe every tree which byngeth not forth good frute, shalbe hewen downe & cast into the fyre.

He that hath two cootes, let hym parte wryth him that hath none, & he that hath meate lette him do lykewise.

Do violence to no man nether trouble anye man wrongfully, but be cōtent with your wages.

I baptise you with water, but a stronger then I cometh after me, whose shoulcher I am not worthy to vnloose, he wil baptise you with the holy ghost, and with fyre, whiche hath his saine in is hande, and wil pouрге his flooze, and wyl gather his corne into his barne, but the chaffe wyl he bourne with fyre that neuer shalbe quenched.

It is witten, manne shall not lyue by bread onely but of euerý woꝛde of god.

It is witten, Thou shal honoure þe loꝛde thy god, and him onely serue.

The spyte of the loꝛde vpon me, because he hath annoynted me, to pꝛeache þe gospel to the pooꝛe he hath sent me, and to heale the broken hartes, to pꝛeache delyuerance to the captiue, and syght to the blinde, and frely to set at liberte them that are bꝛused & to pꝛeache the acceptable yere of the loꝛde.

No pꝛophete is accepted in hys owne countre.

And in the synagoge ther was a man whiche had a spyte of an vnclene deuyll & cryed with a loude voyce sayenge: Lette me alone, what haste þe to do with vs, thou Iesus of Nazareth? Arte thou come to destroy vs? I know the what thou art, euem the holy of god.

And deuyls also came oute of manye of them cryeng and sayeng: Thou art Chꝛist the sonne of God. And he rebuked them & suffered them not to speake, for they knewe that he was Chꝛist.

He sayde vnto Peter, launche oute in to the depe, and lette thýpe your net.

The Gospell

tes to make a draught. And Simo answered, and said to him Master, we haue laboured al night, & haue taken nothing. Nevertheless at thy word I wyl lose for the nette. And when they had so done, they enclosed a greate multitude of fyshes, and theyr net brake, but they made signes to theyr felowes which were in the ocher shyppe, that they shoulde come & helpe them. And they came, and fylled both þe shippes, that they snocke agayne. When Simon Peter sawe that, he fell downe at Iesus knees saying: Lorde go from me, for I am a sinful man. For he was vterly astoned, and al that were with him, at þe draught of fishes which thy toke, and so was also James & John þe sonnes of zebede, whiche were parteners with Simon. And Iesus sayde vnto Simon: Feare not from hence for the thou shalt catche menne. And they brought the shippes to land, and forsoke al, and folowed him.

He warned the leper þe he shoulde go & shewe him selfe to the prest, and offer for his clensing accordinge as Moses commaundement was for a witnes vnto them.

When he saw theyr sayth, he sayde vnto him: man, thy synnes are forgiven the.

Who can forgive synnes but god onely? He went forth & sawe a publicans named Leni styng at þe receyte of custome, & sayd vnto him: folowme, and he lefte al, rose

bp, and folowed hym.

They y are whole nede not of y phisicis
but they y are sicke, I cam not to call the
righteous, but sinners, to repentaunce.

No man putteth a pece of a new garimet
into an old besture, for yf he do, then brea
keth he the newe, & the pece that was take
out of the new, agreeth not with the old.
Also, no man powzeth new wyne into old
bessels, for yf he do, the newe wyne brea
keth the bessels, & runneth out it selfe, and
the bessels perishe. But newe wyne must
be powzed into newe bessels, & bothe are
preserued. Also, no man y dzycketh old
wine, straight waye can awaye with new
for he sayth, the olde is pleasaunter.

The. vi. chapter.

WHether is it lafull on the sabothe da
ys to do good, or to do euill: to saue
ones lyfe, or for to destroye it? And he be
held then all in compasse and sayd vnto the
man: Stretche forth thy hand and he oyd
to, and his hand was restozed, & made as
whole as the other.

And it fortuneth in those dayes y he went
re out into amounstayne for to praye, & co
ntinued al nyght in prayer to god.

Blessed be ye poore, for yours is y kyngdō
of god. Blessed are ye y hunger now, for
ye shall be satysfied. Blessed are ye y wepe
now, for ye shall laught. Blessed are ye

Will.

when

The gospel

When men hate you, and thrust you oute
of theyr company, and rayle, and abhorre
your name as an euyl thinge, for the son
of manes sake: Reioyse ye the, & be glad, for
behold, your rewarde is great in heauen.

Woe be to you y are riche, for you haue
therin your consolacion. Woe be to you y
are full, for ye shall hunger. Woe be to you
that nowe laugh for ye shal weyle & wepe.
Woe be to you whē all men prayse you, for
so did their fathers to the false prophetes.

Loue your enemyes, do good to them
that hate you. Blesse them that curse you.
And pray for them, which wrongfully tro-
uble you. And vnto him that smitteth the
on the one cheke, offer also the other. And
him that taketh away thy gowne, forbyd
not to take thy cote also. Wene to euery
man that areth of the. And of him that ta-
keth away thy goodes, are they not aga-
yne, And as ye wolde that men shoulde do
to you, so do you to them lykewise.

If ye loue them which loue you, what
thanke are ye worthy of? For y very syn-
ners loue theyr louers. And yf you do for
them which do for you, what thanke are
you worthy of? for the very synners do e-
uen the same. If ye lende to them of who-
me ye hope to receaue, what thanke shall
ye haue? For the very synners lende to
synners to receaue as muche againe.

where

Wherefore, loue ye your enemyes do good
and lende, loking for nothinge againe, and
your rewarde shalbe greate, and ye shal
be the chyldren of the hiest, for he is kinde
vnto the vnkynde and to the euill.

Be ye therfore mercifull, as your father
is merciful. Iudge not, and ye shal not be
indged. Condempe not, & ye shal not be co
demned. For geue, & ye shalbe forgiven.
Eene & it shalbe geuen vnto you, good me
asure pressed downe, shaken together and
renning ouer shal men geue into your bo
somes. For with what measure ye mete
with the same shall menne mete to you a
gain.

Canne the blynde leade the blynde? do
they not bothe the fall into the dyche? The
disciple is not aboue his master. Euerys
manne shalbe perfecte euen as his master
is. Why seekest thou a mote in thy brothers
eye, and considerest not the beame that is
in thyne owne eye? Cyther howe canste
thou saye to thy brother: Brother lette me
pull out y mote that is in thyne eye, whe
r thou perceauest not the beame that is in
thyne owne eye: Ppocryte cast out the bee
ame out of thine owne eye firste, and then
shalte thou see perfectly to pul out the mo
te oute of thy brothers eye.

It is not a good tree that bringeth forth

U. v.

euill

The gospel

euyl frute: neyther is that an euyl tre that
bryngeth forth god frute. For euerye tree
is knowen by his frut, Neither of thornes
gather men fygges, nor of busshes gather
men grapes. A good manne oute of y good
treasure of his herte, bryngeth forth that
which is good. And an euyl man oute of y
euyl treasure of his herte, bryngeth forth
that which is euyl. For the aboundaunce
of the hert the mouth speaketh.

Why calle you me Master, Master, and do
not as I bid you? whosoever cometh to
me, and heareth my sayenges, and dothe y
same, I wil shewe you to whom he is like.
He is lyke a man which bylte an housse, &
dyggyd depe, and layde the foundacion on
a rocke: When the waters arose the flude
bet vpon the house, and coulde not moue it
for it was grounded vpon a rocke. But he
that heareth and doth not, is lyke a man
that without foundatiō bylt an housse vpon
the earth, against which the fludde dyd
beate, and it fell by and by, and the fall of y
house was great.

The. vii. chapter.

Iorde trouble not thy selfe, for I am
not worthy that thou shouldest enter
vnder my rose. Wherefore I thought not
my selfe worthy to cōe vnto thee: But say
the worde and my seruauent shalbe hole,
I saye vnto you I haue not found so great
sayth

sayth, no, not in Israell.

Be holde, they which are gorgeously appa-
relled, & i pue delycately, ar2 in kinges cour-
res.

But what wente ye forth to se: a prophet?
ye I say to you, and more than a prophet.
This is he of whome it is writtē. Behold
I sende my messenger before thy face, to
prepare thy waye before the. For I say vnto
you, a greater prophet the John amōge
womens chyldren is there none. Neuer-
theless, one that is lesse in the kingdom of
god, is greater then he.

John Baptist cam neyther eating bread,
nor dzyntyng wyne, and ye saye, he hath y
denyll.

The sonne of man is come and eateth and
dzynteth and ye saye, behold a man which
is a gloten, and a dzynter of wyne, a frend
of Publycanes, and synners.

Symen, seeest thou this woman? I entred
in to thy house, and thou ganest me no wa-
ter to my feete, but she hath washed my
feete with teares, and wyped them with h
heares of her head.

Thou ganest me no kisse: but she sence the
time I came in hath not ceased to kisse my
fet. Wyne head with oyle thou diddest not
anoynt, but she hath anointed my fet with
ointmēt wherfore I saye vnto thec, many
synnes ar forgeuē her, for she loued much.

To

The gospel

To whome lesse is forgiven the same doth
lesse lone.

The viii. chapter.

Vnto you it is geuen to knowe the se-
cretes of the kyngdome of God: but
to other in similitudes, that when they se,
they shoulde not vnderstande.

No man lyghteth a candell and coner-
teth it vnder a vessel, neither putteth it vnder
the table but setteth it on a candellstick
that they that enter in may see the lyght.

Nothinge is in secret, that shall not come
abrode. Neither any thyng hydde, that shall
not be knowen & come to lyght.

Whosoener hath, to him shalbe geuen, &
whosoener hath not, fro him shalbe take,
euē y same, whiche he supposed y he hath.

My mother and my brethren are these,
whiche heare the worde of god, & do it.

What felowe is this: for he commaun-
deth both the wyndes and water, and they
obey him.

When he sawe Iesus, he cryed and fell
downe before him, and with a loude voice
said: what haue I to do w the Iesus y son-
ne of the god most heift.

And there was there by an heerde of ma-
nye swyne, sedynge on an hyl and they be-
sought him that he wold suffre them to en-
ter into them, and he suffred them.

The

The. ix. chapter.

And he saide to them: Take nothinge
to lacker you by þ way, nether staffe
noz scrippe, neyther bread, neither money,
neither haue two coates. And whatsoeuer
house ye enter into, there abyde; and thẽce
departe. And whosoener wyl not receaue
you, when ye go out of the cite, shake of þ
verydust from your feete, for a testimonie
against them.

Who saye ye that I am: Peter answered
and sayde thou arte the Chyriste of god.

And he sayde to thẽ all, yf any man wil
come after me, let him denye himselfe, and
take vp his crosse daili & folow me. **W**ho
soever wyl saue his lyfe shall lose it. But
whosoener doeth lose his lyfe for my sake,
the same shall saue it. For what a vanta-
geth it a man to wyne the whole world, if
he lose hi selfe, or runne in domage of him-
self: For whosoener is shamed of me, and
of my saynges of him shall the sonne of mā
be ashamed when he commeth in his ow-
ne glory of his father, and bys holy an-
gels.

And beholde, two men talked with hym
& they were Moles & Veltas, which appe-
red gloriously and spake of his departyng
which he shoulde ende at Jerusalem.

Then ther arose disputacion among them
who shoulde be greatest. **W**hen Iesus per-
ceaued

The gospel

learned þ thoughtes of theyr hartes he to
ke a chylde, & set hi harde by him, & said vnto
to them. Whosoever receaueth this childe
in my name, receueth me, & whosoever re
ceaueth me, receaueth him that sent me.
For he that is leaste amonge you al the same
shalbe greate.

He that is not against vs, is with vs.

The sonne of mā is not come to destroy
mennes lyses, but to saue them.

Foxes haue holes, & byrdes of the ayre
haue nestes, but the sonne of manne hath
not wheron to lay his heade,

Let the dead bury theyr deade.

No man þ putteth his hand to the plowe &
lokethe backe, is apte to þ kyngdom of god.

He sayd vnto them, the haruest is gree
te, but the laborers are fewe. Pray therfo
re the lord of the haruest, to sende forth the
laboures in his haruest, Go your wayes,
beholde, I sende you forth as lābes among
wolves. Beare no wallet neither scrippe,
noz shues, & salute no man by the waye.

Into whatsoeuer house ye enter, fyrst saye
Peace be to this house. And if þ sunne of
peace be there, your peace shal rest vpon hi,
yl not it shal turne to you againe. And in
þ same house tary stypleatynge & dzyng
suche as they haue. For þ labourer is wor
thy of his rewarde. Go not from house to
house, & into whatsoeuer cite ye enter, yf
they

they receaue you, eate suche thyges as are
set befoze you, & heale the sicke y are there;
& sape vnto the, the kingdō of god is come
nye vnto you. But into whatsoeuer citie
ye shall enter, if they receiue you not, go
your wayes out into y strectes of y same
saye: euen y very dulle whiche cleaue on
vs of your citie, we wypp of againg you.

He that heareth you, heareth me, & he y
dispyseth you dyspyseth me, & he that despi
seth me, despyseth him that sent me.

Reioyse not that the spirites are vnder
your power, but reioyse because your na
mes are wryten in heauen.

I confesse vnto the father, **LORDE**
of heauen & earth, that thou hast hyd these
thynges frō the wyle & hast opened them
to the babes.

No man knoweth who y sonne is, but
the father, neither who the father is, saue
y sonne, & he to whome the sonne wil shew
hym.

Happy are the eyes, whiche se y ye se,
for I tel you, that many prophetes & kyn
ges haue desyred to se those thynges which
ye se, and haue not sene the, & to heare tho
se thynges which ye heare, and haue not
heard them.

Martha, Martha, thou carest, & art,
troubled about many thynges: Merely
one is needeful. Mary hath chosyn her that
good

The gospel
good parte, which shal not be taken away
from her.

The .x. chanter.

And beholde a certayne lawyer stode
by, and temted him, sayeng: Master,
what shall I doe, to inherite eternall lyfe?
He sayd vnto him: what is wyrtten in the
lawe? Howe redest thou? And he answered
and sayde: loue the lord thy God with all
thy hearte, & with al thy soule, and with al
thy strength, and with al thy mynde: & thy
neighbour as thy selfe. And he sayde vnto
him: Thou halste answered right. This do
and thou shalt liue. But he willing to ius-
tifie himselfe, sayde vnto Iesus: And who
is my neighbour? Iesus answered, & said
A certayne man descended from Ierusalem
to Hierico, and fell among theues, whiche
robbed him of his raymente, and wounded
him and departed, leuing him halfe deade.
And it chaunced, that there came downe a
certayne priest that same waye, & when he
sawe him, he passed by. And lykewise a Le-
uite, when he went nye to the place, came
and loked on him, and passed by. But a cer-
taine Samaritan, as he iorneyed, came vn-
to him: and when he sawe him he had com-
passiō on him & went to and bound vp his
woundes, and powred in oyle and wine, &
sette him on his owne beast, and broughe
him to a common inne, and made prouisiō

for hym. And on the morowe, when he departed, he toke out two pence & gaue them to the hosse: and sayd vnto them. Take care of him, and whatsoeuer thou spendest more, when I come again. I wyl recompente thee. Which now of those three thyngest thou was neyghboure vnto him that fel among the theues? And he saied: he that shewed mercy on him. Then sayed Iesus vnto him: Goe, & doe thou lyke wyse.

The xi. chapter

I Saye vnto you, are, and it shalbe geue vnto you: seke & ye shall fynde. Knocke and it shalbe opened vnto you. For euerie one that asketh, receyuerh, & he that sekketh fynderh: & to him that knocketh, shall it be opened, yf the sonne that are bread of myn, of you & is a father, wyl be geue him a stone: or if he are fische, wyl be for a fische geue him a Serpinte: Or yf he are an egge, wyl be offer him a Scorpion: But ye then which are euyl, can geue good giftes vnto your chyldren howe muche more shall the father of heauen geue an holy spirite to them that desyre it of him.

Every kyngdome deuided wth in it selfe, shalbe desolate, and one house shal fall vpon a nother. So yf Satan be deuided wth in himself howe shal his kyndome endure.

He that is not wth me, is agaynst me,

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and he that gathereth not with me, scattereth abroad.

Happy is the wombe that bare thee, & the pappes which gave thee sucke. But he sayde, ye happy are they þat heare þe word of god, & kepe it.

As man lyghteth a candel, & putteth it in an pryuy place, neither vnder a bushel: but on a candellsticke, that they that come in, maye se the lyght.

Geue almes of that ye haue, & beholde all is cleane to you.

Woe be to you Pharisees, for ye tithe þe mint and Rewe, and al maner herbes, and passe ouer iudgement & þe loue of god. These oughte you to haue done, & yet not leste the other vndone.

Woe be to you Pharisees, for ye loue þe hypper mooste seates in the Synagoges, and gretinges in the markettes.

Woe be to you lawyers, for ye lade men with barthens greuous to be boz ne, & ye pour selues couche not þe packes with one of your spngers.

Woe be to you lawyers, for ye haue taken alwaie þe keye of knowledg ye entred not in your selues, and them that came in ye forbade.

The xii. chapter.

There is nothyng couered, that shall not be vncouered, neither hye, þe shall not bee knowne, Be

Be not a frayed of them that kyll þe bo-
dy, & after that haue no moze that they ca-
do. But I wyl thewe you, whome ye shall
feare. Feare hym which after he hath kyl-
led, hath the power to caste into hel. Ye, I sa-
ye vnto you him feare.

Whosoener confesseth me before men,
euē him shal þe sonne of man cōfesse also be-
fore þe aungels of God. And he þe denyeth
me before men shalbe denyed before þe aun-
gels of God. And whosoener speaketh a
wozde againste þe sonne of mā, it shalbe for-
geuen him. But vnto him þe blasphemeth
the holye ghoſte, it shal not be forgeuen.

When they bypnyge you vnto the
synagoges & vnto þe rulers & officers, take
no thought how oꝝ what thynge ye shall
aunswere, oꝝ what ye shall speake. For the
holye ghoſte shal teache you in þe same houe-
re, what ye ought to saie.

Take no thought for your lyfe, what ye
shal eate, neither for your bodie, what ye
shal put on. The lyfe is moze then meate,
& the body is moze then rayment.

And are not what ye shal eate, oꝝ what
ye shal drynke, neither clyme ye by to bye.
For al suche thynges þe heathen people of
þe woꝛlde seke for. Your father knoweth þe
ye haue nede of suche thynges, wherfore
seke you after þe kyngdome of god, & al the-
se thynges shalbe ministred vnto you.

The gospel

Set that ye haue and gaue almes. And make you bagges which were not olde, & treasure that fyleth not in heauen, where no thefe cometh, neither mothe corrupteth: for wher your treasures, there wyl your heartes be also.

Happye are those seruantes, which the Lord when he cometh, shal fynde wakinge, verelye I say vnto you, he wyl gyde hymselfe aboute and make them sit downe to meate, and walke by, and minister vnto them.

If the good man of the house knewe what houre the thefe wyl come, he wold surely wathe, and not suffer his house to be broken vp. Be ye prepared therfore for the sonne of man wyl come at an houre, when ye thynke not.

The seruant that knewe his masters will and prepared not hymselfe, neither did according to his will, shalbe beaten with many stripes. But he that knewe not and yet did committe thynges worthy of stripes, shalbe beaten with few stripes, for vnto whome much is geuen, of him shalbe muche required. And to whome muche cometh, the more of hym wyl they take.

Suppose ye that I am come to sende pe ace on earth: I tell you naye, but rather to debaite,

I tell

I tell thee, thou departest not hence, tyl
thou haue made good þ vntermoste myte.

The xlii. chapter.

Excepte ye repent, ye shall all lyke wyse
perishe.

There are fyve dayes in which me oughte
to worke, in them come and be healyd, and
not on þ Saboth daye. Then answered
hym the Lord, and sayde: Hypocrite, doste
not eche of you, on the Sabothe daye, loue
se his oxe or his asse from the stall, and lea-
de him to the water: and oughte not this
doughter of Abraham, whome Satan ha-
the bound lo. cxiij. yeaeres) be lousyd from
this bonde on the Saboth daye.

And he sayde vnto them, Strive with
your selues to enter in at the strayte gate,
for many I saye vnto you wyl seeke to en-
ter in, and shall not be able.

Beholde they are laste, which shalbe first
& they are firste, which shalbe laste

O Jerusalem, Jerusalem, which kyllest
prophetes, a stonest them that are sent to
thee, how often woulde I haue gathered
thy chyldren together, as the henn gathe-
reth her nestte vnder her wynges, but ye
wolde not. Beholde your habitation shall
be leste vnto you desolate: for I tel you, ye
shall not see me vntyll the tyme come that
ye shall saye, blessed is he that cometh in
the name of the Lord.

Xlii.

The

The Gospell

The. xliii. chapter.

Whicke of you shall haue an asse oz an
ore falle into a pyt, & wyl not straggle
to waye pul him out on the Saboth daye :

When thou arte bydden to a wedding
of any man syt not downe in the hyghest
roume, lest amoze honorable man then y
be bydden of him & he that had hoche him &
thee, come and saye to thee, geue this man
roume, & thou then begynne with shame
to take the lowest roume. But rather whe
thou arte bydden, go and sytte in y lowest
roume, then when he that had the camet y
he maye saye vnto the, frende syt by hyer.
Then shalt thou haue worship in the pre
sence of them that sit at meate with thee.

For whosoever exalteth hymselfe, shall be
brought lowe, and he y humbleth hymselfe
shal be exalted.

When thou makest a dyner other a sup
per, call not thy frendes, noz thy brethren
neither thy kinsmen, oz yet ryche neygh
bours, lest they bydde thee againe, and a
recompence be made thee. But when thou
makest a feast, cal the pooze, the maymed,
y lame and the blynde, & thou shalt be hap
py, for they cannot recompence thee.
But thou shalt be recompenced at the re
surrection of y iuste men.

If a man come to me, and hate not his
father and mother, and wyfe, and chyldre,
and

& brethren, & sisters, moreover & his owne
lyfe, he cannot be my disciple. And whoso-
uer beare not his crosse & come after me,
cannot be my disciple.

The. xlii. chapter.

I Saye vnto you that likewise loye shal
bee in heauen ouer one synner, that re-
pente, more then ouer nynty and
nyne iuste personnes which nede no repen-
taunce.

The. xlii. chapter.

The chyldren of this world are in there
kynd. wiser then the chyldren of light.
And I say vnto you, make your frende,
of the wicked Mammon, y when ye shall
departe, they may receiue you into euer-
lasting habitacions.

For seruante can serue two masters for other
he shal hate y one & lone the other, or els he
shal lene to y one, & despise the other, ye can
not serue God & Mammon.

That which is hyghely esteemed among
men, is abhominable in the sight of God.

Soner shal heauen and earthe perishe,
then one tittle of y lawe shal perishe.

Whosoener forsaketh his wyfe, & ma-
ryeth another breaketh matrimonte: And
euery mane which marieth her y is deuoz
sed fro her husbände comitteth adoulttry
all o. Wonne, remember that thou in thy
lyfe tyme receiuest thy pleasure and co

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erary wyse Lazarus paine: Now therfore
is he comforted, & thou arte punished.

If they heare not Moses & the prophe-
tes, neither wyl they beleue, though he one
rose from death agayne.

The. xviii. chapter.

I can not be auoyded, but that offen-
ces wyl come. Neuerthelesse, wo be to
hym, throughte whome they come: It
were better for him that a myllstone were
hanged aboute his necke, & that he were
cast into the sea, the rather that he should offend
one of this litle ones.

If they brother trespace agaynst the,
redycke him, & if he repent, forgyue him.
And throughte he synne agaynst the seven
tymes in a daye, and seven tymes in a daye
ye turne agayne to thee, saying: it repen-
teth me, forgyue hym.

And the lord sayd: if ye had faith like a
graine of mustarde seede, and shoulde say
vnto this Sycamone tree, plucke thy selfe
vp by thy rootes, and plante thy selfe in the
sea, he shoulde obeye you.

When ye haue done all those thynges
whiche are commaunded you, sayt we are
vnpotitible seruautes. We haue done
that whiche was oure deuerte to do.

Whosoever wil go aboute to saue his
lyfe, shall lose it: & whosoever shall lose his
lyfe, shall saue it.

Other

Whersoener the bodye shalbe, thither
wyl the Eagles resorte.

The. xviij. chapter.

Shal not god auenge his electe, whiche
serpe daye & night vnto him ye though he
be deferre them: I tell you he wyl auenge
them & that quickely.

Suppose ye whē the sonne of man com
meth & he shal synde sayth on the earth?

Euery manne that exalteth himselſe,
shalbe brought lowe, & he that humbleth
himselfe shalbe exalted.

Suffer chyldren to come vnto me, and
forbid the not, for of suche is the kyngdom
of God. Verely I saye vnto you, whosoer
uer receaueth not the kyngdome of god, as
this childe, he shal not enter therein.

Sel al that thou haste, & distribute it vnto
the poore, & thou shalt haue treasure in
heauen, and come, and folowe me.

With what difficultie shal they that ha
ue riches, enter in to the kyngdome of god:
it is easier for a camel to go throug a ne
dels eye, then for a riche man to enter into
the kyngdome of god.

Verely I saye vnto you, there is nomā
that leaueth house, other father and mo
ther, or brethren, or wyle, or chyldren for
the kyngdome of goddes sake: which shall
not receaue muche more in this worlde: &
in the worlde to come, lyfe everlasting.

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The. xix. chapter.

The sonne of mann is come to seke and
to saue that, which was lost.

Until good seruañt, because thou wast fait
fall in a very lytell thing, take thou aucto
ritie ouer ten cities.

I sape vnto you, that vnto all them that
haue, it shalbe geuen: and frome hym that
harbe not, euen that he hath shalbe taken
from hym.

And he wente into the temple, and began
to cast out them that bought, sayng vnto
them, it is written: my house is the house
of prayer, but ye haue made it a denne of
thieves.

The. xx. chapter.

The stone that buylders refused, & sam
is made the head cornerstone. Whoso
euer stumbe at that stone shalbe broken,
but on whosoener it fall vpon, it wyl grōd
him to powder.

Gue vnto Cesar that, which belongeth
to Cesar: & to god, that which pertayneth
to god.

The chyldren of this world marry wyues &
ar marved, but they whiche shalbe made
wo:thy to enioye that worlde & the resur
rection from death, neyther marve wyues
neyther are marved, no: yet can dye any
moze. For they are equall vnto the ann
gels, & are the sonnes of God, in as much
as they are the cheldre of the resurreccio.

Be:

Beware of the Scribes, which desyre to go in longe clothing, and loue gretynge in marketes, and in the highest seates in the Synagoges and chiefe roumes at feastes, which deuour widowes houses, and that vnder a coloure of long prayinge: the same shall receiue greater damnacion.

The. xxi. chapter.

Of a trueth I saye vnto you, this pore widow hath put in more the they all. For they all haue of theyr superfluite added vnto the offering of god, but she, of her pennny hath cast in al the substance that she had. Let it sticke therfoze fast in your hartes, not onte to stody befoze, what ye shal answer, for I wil geue you amouth and wisdom, wher against, al your aduersaries shall not be able to speake or resist. Heauen and earth shall passe: but my wordes shall not passe.

Take hede to your selues, lesse your hartes be ouer come with surfetyng and dottenenes, and cares of this worlde, and that that day com not on you vnwares. For as a snare shall it come on all them that sit in the face of the earth. Wathe therfoze continually and praye, that ye maye obayne grace to fye all this that shall come, & that ye maye stand befoze the sonne of man.

The. xxii. chapter.

And he toke bread gaue thanks, and gaue to the sayng. This is my body

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which is geuen for you, this do in remembrance of me.

Like wyle also, when they had supped, he took the cup saying: This cup is the new testament in my blood, which shal for you be shedde.

He that is greatest amonge you, shalbe as yonge st: and he that is chefe, shalbe as the minister.

Simon Simon beholde, Satan hath desired you, to sifte you, as it wer wheat but I haue prayed for the, that thy fayth faile not. And when thou arte conuerted, strengthen thy brethren.

Now he that hath a wallet, let h'im take it, and lyke wyle his scripppe. And he that hath no sweard, let hi sel his cote & by one. And his sweate was like droppes of blood tricklyng downe to the ground.

And the lozde turned backe, and looked vpon Peter.

The. xxi. chapter.

Dughters of Ierusalem, wepe not for me, but wepe for your selues & your childre, for beholde the dayes wyl come when men shal say, happy are the barren, & the wombes that neuer bare, and the paypes which neuer gaue sucke.

Then shal they beginne to saye to y^e mountens fall on vs, and to the hylls couer vs: for yf they doe this to a grene tree, what shal

shal be done to the dyne?

The .xxiii. chapter.

And it cam to passe as he sate at meat with them, he toke bread, blessed it, brake and gaue to them. And they eyes were opened, and they knewe him, and he banished them out of they light. And they sayde be twene the ielues, dyd not our hartes burne within vs while he talked with vs by thys waye, & as he opened to vs the scriptures? Handle me & se, for spretes haue no flesch and bones, as yf se me haue.

The ende of the Gospell
of .S. Luke.

The gospell of .S. Iohn:
the fyrst chapter.



In the beginning was thys word and the word with God, and the word was god. The same was in the beginning with god.

All thinges were made by it and without it was made nothing thys was made.

Thys came among his owne, and his owne receiued him not.

But as many as receiued him, to them he gaue power to be thys sonnes of god, in that they belened on his name; which were born

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not of bloud, nor of þe wyl of fleshe, nor yet
of þe wyl of manne: but of god. And þe wor
de was made fleshe & dwel among vs.

The lawe was geuen by Moles, but
grace & truthe came by Iesus Christ.

No manne hath sene god at any tyme.
I am þe boyce of a crisar in þe wildernes
make straggite the waye of the lord, as sa
yde the prophete Esayas.

I baptise with water, but one is come
amonge you, whome ye knowe not, he it
is chat commeth after me, which was be
foze me, whose shue lachet I am not wor
thy to vnloose.

Behold the lambe of god, whiche taketh
a way the synnes of the worlde.

I sawe the spzete descende frome heauē
like vnto a done, and abyde vpon him, and
I knewe hym not. But he that sent me
to baptise in water the same said vnto me:
vpon whom thou shalt se the spzete descen
de and tary wyll on hym, the same is he
whiche baptiseth with þe holy ghost. And
I saw and bare recozde that this is þe son
ne of god.

Thou arte Simon the sonne of Jonas
thou shalt be called Cephas, which is by
interpretacion a stone.

Canne ther any good thyng come out
of Nazareth.

The. ii. chapter.

Il menne at the begynning set forth
good wine, and when men be dronke
then that whiche is worse. But thou hast
kepte backe the good wyne vntill now.

Iesus went vp to Ierusalem, and found
in the temple those that solde oxen & dones
and changers of money. And he made a
scourge of small cordes, and drove them al
out of the temple, wyth the shepe and oxen
and powzed out the chaungers money, &
ouerthrew the tables, and sayde vnto the
that solde dones, haue these chyders hence
and make not my fathers house an house
of marchandise.

Destroy this temple, and in thre dayes
I wyll rayse it vp agayne. Then sayde the
Jewes. xlvj. yeares was this temple a byl
dyng, and wyll thou reare it vp in thre
dayes: But he spake of the temple of his
bodye.

The. iiii. chapter

Verely verely, I saye vnto the, ex-
cept that a man be bozne of water &
of the sprete, he cannot enter the kingdome
of god. That whiche is bozne of the fleshe
is fleshe, and that which is bozne of the spri-
te, is spyte.

The winde bloweth where he lysteth, and
thou hearest his sounde, but canst not tel
where he cometh, & whether he goeth: So
is euery man that is bozne of the sprete.

Verely verely I say vnto the: we speake
that

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that we know, and testify that we have, & ye receave not your witness. If when I tell you earthly thinges, ye beleue not: Howe shoulde ye beleue yf he shal tell you of heauenly thinges? God so loued the world, that he hath geue his only son, that none that beleue in him shoulde perishe but shoulde haue everlasting lyfe. For God sent not his sonne into y world to condempne the world, but that the worlde thraugh him, might be saued. He that beleueth in him, shall not be condemned. But he y beleueth not, is condemned already because he beleueth not in the name of the onely sonne of god. And this is the condemnation: ypon that lyght is come into the world, & the menne loued darcknes moze then lyghte because theyr dedes were euill. For the every mā that euyl doeth, hateth y lyghte, neither commeth to lyghte, lest his dedes shoulde be reprinted. But he that dothe troth commeth to the lyght, that his dedes might be knowen howe y thei are wrought in god.

A man can receaue nothyng at all, except it be geuen him from heauen.

He that is of the earthe, is of the earth and speaketh of the earthe. He that cometh frome heauen, is aboue all, & what he hath sene and heard, that he testifeth: but no mā receaueth his testimony. Howe
beis

be it y^e hath receiued his testimonye, hath
sette to his seale that God is true. For he
whome god hath sent speaketh the wordes
of God: for God getteth not the spyrte by
measure. The father loneth the sonne and
hath geuen all thynges into his handes.
He that beleueth on the sonne, hath ener-
lasting lyfe, and he that beleueth not the
sonne, shall not see lyfe, but the wyathe of
god abydeeth on hym.

The. iiii. Chapter.

Whosoeuer drinketh of this water shall
thurst agayne. But whosoever shall
drynke of the water that I shall geue him,
shall neuer be moze a thyrste: but the wa-
ter that I shall geue hym, shall be in a well
of water, springing vp into everlasting lyfe.
Ye worshyppe ye wot not what: we know
what we worshyppe. For saluacion com-
meth of the Iewes. But the houre cometh
and now is, when the true worshypers
shall worshyppe the father in spyrte and in
trouthe. For verely suche the father requi-
reth to worshyppe hym. God is a spyrte, &
they that worshyppe hym, must worshyppe
hym in spyrte and trouthe.

Iesus sayde vnto them: my meate is to
do the wpll of them that sente me, & to so-
nyshe his worke. And Iesus himselte testi-
fieth, y^e a prophete hath none honoure in
hys owne countre.

The gospel
The. v. Chapter.

BEholde thou arte made whole, synne
no moze lest a bozle thing happen vo
to the, The sonne can do nothinge of hym
selfe, but that he speke the father do. For
whatsoeuer he doeth, y doeth the sone also.

Neither iudgeth the father any man,
but had committed al iudgement vnto the
sonne, because that all men shuld honour
the sonne, euen as they honour the father.
He that honoureth not the sonne, the same
honoureth not the father which hath sent
hym. Merely verely I saue vnto you, he y
heareth my wordes and beleueth on hym
that sent me, hath everlastyng lyfe, & shall
not come into damnaciō, but is scaped frō
death vnto lyfe. As the father hath lyfe in
hym selfe, so lykewyse hath he geuen to y
sonne to haue lyfe in hym selfe, and hath
geuen hym power to iudge, in that he is
the sonne of man. Maruayle not at this, y
houre shall come in the which all that are
in the graues shall heare his voyce, & shall
come forth they that haue gone good vnto
the resurrection of life, and they that haue
done euyl vnto the resurrectiō of dānaciō.

I canne of myne owne selfe do nothinge
at all. If I beare wytnes of my selfe my
wytnes is not true.

The woꝝkes whiche the father hath ge
uen me to finish the same woꝝkes whiche

I do beare witnes of me & of father fet me.
Howe can ye beleue whiche receyue ho-
noure one of another, and seke not the ho-
noure that commeth of God onely.

The. vi. chapter.

I Aboure not for the meate that shal pe-
rish, but for the meate that endureth
vnto euerlastyng lyfe, whiche meate the
sonne of man shal geue vnto you.

The bzeade of God is he, whiche com-
meth downe from heauen, and geueth life
vnto the worlde.

I am the bzeade of lyfe, he that commeth
to me shal not hunger, & he that beleueth
on me shal neuer thurst.

I am come downe from heaue, not to do
myne owne wpll, but hys wpll which hath
sent me. And this is the fathers wll which
hath sente me, that of all which he hath
geueme, I should lose nothing, but should
rayse it vp agayne at the laste daye. And
this is the wpll of hym that sent me, that
euery man whiche seeth the sonne, and be-
leueth on hym haue euerlastyng lyfe. And
I wpll rayse hym vp at the last daye.

No man can come to me, excepte the fa-
ther which hath sent me drawe hym.

I am that lyueng bzead, whiche came
downe from heauen. If any man eat of
this bzeade, he shall lyue for euer. And the

p. ii. bzeade

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breaðe, & I will geue, is my fleſhe: which I will geue for the lyfe of the worlde.

Merely merely I ſaye vnto you, excepte ye eate the fleſhe of the ſonne of man, and dꝛynke his bloude, ye ſhall not haue lyfe in you. Whoſoeuer eateth my fleſhe, & dꝛynke my bloude hath eternal lyfe, and I will rayſe hym vp at y laſte dawe, for my fleſhe is meate in dede, and my bloud is dꝛynke in dede. He that eateth my fleſhe and dꝛynke my bloud, dwelleth in me and I in him. As the liueng father hath ſent me, euẽ ſo lyue I be my father, & he y eateth me, ſhal lyue by me. This is y breaðe which came from heauen, not as your fathers haue eaten Manna and are dead, he that eateth of his breað ſhal liue euer.

It is the ſprite y quickeneth, the fleſhe proſpeth nothing.

Then ſayde Jeſus to the twelue, wyl ye alſo go away? Then Simon Peter answered: Maſter to whome ſhal we go? Thou haſte the wordes of eternal life, and we beleue and know that thou arte Chꝛiſt the ſonne of the lyuing god.

The. vii. chapter.

The worlde cannot hate you, but me it hateth: Becauſe I teſtifie of it that the workes of it are euyl.

My doctrine is not myne, but his that ſente me.

¶ If a man on the Saboth day receaue
circuncision without breaking of the law
of Moles, disdayne ye at me, because I ha-
ue made a man eueri whit whole on y^e Sa-
both day: Iudge not after the bitter appera-
unce, but iudge ryghteous iudgement.

We shal seke me, and shal not synde me,
and where I am, thither can ye not come.

¶ If any manne thysse, let him come vn-
to me, and drinke: he that beleueth on me,
as saythe y^e scripture, out of his belly shal
flow riuers of water of lyfe. This spake he
of the sprete whiche they y^e beleued on him
shuld receaue.

Dothe our lawe iudge any man before
it heare hym, and knowe what he hath
done?

The. viii. chapter.

Let him y^e is amonge you without syn-
ne caste the fyrst stone at her.

It is also wrytten in your law, that the
testimony of two mennes, is true.

I do nothyng of my selfe, but as my fa-
ther hath taught me.

¶ If ye continue in my wordes, then are
ye my very disciples, & shal knowe y^e truch
& the truthe shal make you fre.

¶ If ye were Abrahams chyldren, ye wold
do the deades of Abraham.

We are of your father the deuyl, and the
lustes of your father ye wyl do, We was a

The Cospell

murderer from the begynnynge, & abode not in the truthe, because ther is no truth in hym. When he speaketh a lye, then speaketh he of his own. For he is alper, and þe father therof.

He that is of god, heareth goddes woordes, ye therfore heare then not, because ye are not of god.

If a man kepe my sayynges, he shal neuer se death,

Your father Abraham was glad to se my day and he sawe it, & reioyased.

The. ix. chapter.

And as Iesus passed by, he saw a mā, which was blinde from his byrthe.

And his disciples ased him, sayyng: Master who did sine, this man, or his father & mother: þe he was bozne blynde? Iesus answered, neither hath this man synned, ne, yet his father nor mother, but that þe woordes of god shoulde be shewed on hym. I must worke the woordes of god that sent me, while it is daye. The nighte commeth when no manne can worke. As longe as I am in the worlde. I am the lyght of the worlde.

Whe be sure þe god heareth not synners, but yf any man be a woorthipper of god & do his wyll hym heareth he. Sece þe worlde began, was it not hearde þe any man opened the eyes of one that was bozne blynde
yf

yf this man were not of god, he could haue done nothyng.

I am come vnto iudgement into this worlde that they which se not, might se: & they whiche se, might be made blynde,

The .x. chapter.

HE that entreceth not in by the doze into y^e shepfold, but climeth vp some other way the same is a thefe and a robber. He that goeth in by the doze, is the shepeherd of the shepe to him the porter openeth, and the shepe heare his voice: & he calleth his owne shepe by name and leadeth them out. And when he hath sent forth his owne shepe, he goth befoze the, and the shepe folow him, for they knowe his voyce. A straunger they wyl not folow, but wyl flye from him, for they know not y^e voyce of straungers. The good shepehard geueth his lyfe for the shepe. An hyred seruaunt, whiche is not the shepe herd, neither the shepe are his owne, se the wolfe comming, & leueth the shepe and flieth, and the wolfe catcheth them and scattereth the shepe. I am y^e good shepeheard, and know myne, and am known of myne, As my father knoweth me, euē so knowe I my father. And I geue my lyfe for y^e shepe, & other shepe I haue, which are not of this fold, the also must I bring y^e they may heare my voyce, & y^e there may be an flocke & one shepeheard.

The gospel

No man taketh my lyfe from me, but I put it awayne of my selfe. I haue power to put it from me, and haue power to take agayne.

I and my father are one.

Though ye beleue not me, yet beleue þe woorkes, that ye may knowe and beleue þe the father is in me, and I in hym.

The. xi. Chapter.

When Iesus hearde that, he sayd: this infirmytie is not vnto death, but for the laud of god, that þe sonne of god myght be praysed the reason of it.

If a man walke in the daye he stumblith not because he seeth the light of this world but if a man walke in the nyght, he stumblith, because ther is no lyght in hym.

I am the resurreccion and the lyfe: he that beleueth on me, ye though he were deade, yet shall he leue. And whosoever lyueth and beleueth on me shall neuer dye.

And one of them named Caiphas which was the hye priest that same yere, sayde vnto them: ye perceyue nothyng at al, nor yet consider, that it is expediente for vs þe one man dye for the people and not that al the people perishe. This spacke he not of hym selfe, but beyng hye bzest that same yere, he prophesied that Iesus shoulde dye for the people, and not for the people only, but that he shoulde gather together

in one the chyldren of god whiche were
scattered abroade.

The. xii. Chapter.

Then toke Mary a pounce of oynment
called Nardus, perfect and precious,
and anoynted Iesus feet, and wyped hys
feet wyth her heare and the house was fil-
led of the sauer of the oynments. Then
sayde one of his dysciples named Judas
Iscariot, Simons sonne, whiche after-
warde betrayed him, why was not this
oyntment solde for thre hundred pence, &
geuen to the pooze? This sayd he not that
he cared for the poze, but because he was a
thefe, and kepte the bagge, and bare that
whiche was geuen. Then sayde Iesus let
her alone, against the daye of my buryng
she kept it. The poze alwayes shal ye haue
w you, but me shal ye not alwayes haue.

Merely verely I saye vnto you, except
the wheate corne fall into the ground and
dye, it bydeth alone. If it dye it byngeth
forth muche fruite. He that loueth his life
shall destroye it, and he that hateth hys ly-
fe in this worlde, shall kepe it vnto lyfe e-
ternall. If any man minnstre vnto me, let
hym folowe me, and wher I am, ther shal
my mynstre be. And yf anye man myn-
ster vnto me, him my father wyl honour.

Walke whyle ye haue lyght, lest the dar-
kenes come on you, He that walketh in
darke

The gospel

darke woteth not whether he goeth: whyle ye haue lyght, beleue on the lyght, that ye maye be the chyldren of lyght.

And Iesus cryed and sayde, he that beleueth on me, beleueth not on me, but on hi that sent me. And he that seeth me, seeth hym that sente me. I am come a lyght into the worlde, that whosoener beleueth on me should not byde in darkenette.

And yf any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the worlde, but to saue y world. He that refuseth me, & recepueth not my wordes hath one that iudgeth hym. The wordes that I haue spokē shall iudge him in the last daye. For I haue not spoken of my selfe, but the father whiche sente me, he gaue me a commaundemente what I should saye, and what I should speake.

And I knowe that this commaundement is yfe everlastyng. Whatsoeuer I speake therfoze, euē as y father bad me so I speake

The xiii. Chapter.

Peter sayd to him, thou shalt not wash my feete, whyle the worlde standeth. Iesus answered hym, yf I washe the not, thou shalt haue no parte wyth me.

He that is washed, nedeth not saue to wash his fete, and is cleane euery whyt. Wote ye what I haue done to you, ye call me master & lord, & ye saye well, for so

I

I am. If I the your Lorde & maister haue washed your feete, ye also ought to washe one anothers feete. For I haue geue you an ensample, y^e ye shoulde do, as I haue dōe to you. Merely verely I saye vnto you, the seruaūt is not greatre thē his maister, neither y^e messenger greater thē he y^e sēt him.

He that receiued whomeloeuer I sende receyue me, & he y^e receyue the me, receyue him that sent me.

A newe cōmaundemēt geue I vnto you, y^e ye loue together, as I haue loued you, y^e euen so, ye loue another. Wyt this shal all mene know y^e ye ar my disciples, if ye shal haue loue to another.

The. xiiii. chapter.

In my fathers house, are many māssions.

I am the waye, y^e truthe, & the lyfe, and noman cometh vnto the father, but by me. If ye had knowen me, ye had knowen the father. And nowe ye knowe him, & haue sene hym.

The wordes that I spake vnto you, I speke not of my selfe, but the father, y^e dwel leth in me is he that doth the workes: Beleue me y^e I am in the father, & the father in me. At the lest beleue me for y^e very workes sake. Merely verely I saye vnto you, he y^e beleueth on me, the workes y^e I do, the same shal he do & greter workes then these shall he do.

The gospel of

He that hath my commaundementes,
and kepeth them, the same is he y lough
me. And he y loveth me, shal be loved of mi
father, & I wyl love hym, & wyl shewe mi
ne owne selfe to hym.

If a mā loue me & wyl kepe my sayin
ges, my father also wyl loue hym, and he
wyl come vnto him, & wyl dwel with him:
He that lough me not, kepeth not my say
inges.

That cōforter whiche is the holye ghōste,
whome my father wyl send in my name,
he shal teache you al thynges, & bynge all
thynges to you: remembraunce, whatsoe
uer I haue told you.

The .xv. chapter.

I Am the true vine, and my father is an
husband man. Euery bzaunche that
beareth not fruit in me, he wyl take a
way. And euery bzaunche the beareth fru
ite wyl be pouge, that it may bynge mo
re fruite. Nowe are ye cleane thow the
wordes which I haue spoken vnto you.

Wyde in me, and let me wyde in you. As
the bzaunche cannot beare fruite of it selfe
except ye wyde in the vyne, no moze canne
ye except ye wyde in me. I am the vyne, &
ye are the bzaunches, he that abydeth in
me, and I in hym, the same byngeth forth
much fruite. For without me ye can do
nothyng. If a man wyde not in me, he is
cast

cast forthe as abraunche, and is withered
and menne gather it, and cast it into the
fyrre, and it burneth.

If ye hyde in me, and my wordes also
hyde in you are what ye wyl, and it shall
be done to you. Here is in my father glori-
fied, that ye beare much fruit and be made
my disciple.

Greater loue then this hath no man.
then that a man bestowe his lyfe for his
frendes. Ye ar my frendes yf ye do what-
soeuer I commaund you.

If the worlde hathe you, ye know that he
hated me before he hated you, yf ye were
of the worlde, the worlde wold loue his ow-
ne. Howbeit, because ye are not of y worl-
de. But I haue chosen you out of y worlde,
therfore hateth you the worlde. Remembre
the saying that I haue sayed vnto you: the
seruaunt is not greater then the lord, yf
they haue persecuted me, so wyl they per-
secute you yf they haue kepte my sayings,
so wyl they kepe yours.

If I hadde not come and spoken vnto
the they shoulde not haue had synne: But
now haue they nothyng to cloke their sin-
ne withal. He the hateth me, hateth my fa-
ther. If I had not done amonge then the
workes which none other man dyd they
shoulde haue had no synne, but now haue
they sene, and yet haue hated both me and
my

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my father: euen the sayeng mighte be fulfilled that is wrytten in their lawe: they haue hated me without a cause.

The. xvi. chapter.

It is expedient for you that I go awaye, for yf I go not awaye, that comforter wyl not come vnto you. But yf I departe, I wyl sende him vnto you. And when he is come he wil rebuke the world of synne, and of righteousnes, and of iudgement: of sinne because they beleue not on me: of rightwisenes, because I go to my father, & ye shal see me no more, and of iudgement because y^e chiefe ruler of this worlde is iudge already.

Merely merely I saue vnto you, ye shall wepe & lament, & the worlde shal reioyce. Ye shall sorowe, but youre sorowe shal be turned to ioye.

The. xvi. chapter.

This is lyfe eternal, that they might knowe thee the onely very God, and whome thou hast sent Iesus Christ.

Holy father kepe in thyne owne name, the whiche thou hast geuen me, y^e thei may be one, as we are.

I praye not for them alone, but for the also which shal beleue on me through their preaching that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs that the worlde maye

maye beleue y thou haste sente me.

The. xviii. chapter.

ASone as he had sayd vnto the. I am
he, they went backwardes & fel to the
grounde.

If I haue euyl spoken, beare witness of
y euyl, yf I haue wel spokē, why sympleste
thou me?

For this cause was I borne, & for this
cause came I into y worlde, y I should be-
are witness vnto the truely: & al y are of
the truth heare my voyce.

The. xix. chapter.

Then sayde Pilate vnto hym: Spea-
kest thou not to me? knowest thou not
that I haue power to crucifie the, and ha-
ue power to loose thee? Iesus answered:
Then couldest haue no power at al aga-
ynst me, except it were geuen thee frō abo-
ue. Therfore he y delyuered me vnto the,
is moze in synne.

The. xx. chapter.

IESUS sayde to her, touche me not,
for I am not yet ascended to my fa-
ther.

The sayde Iesus to the agayne, peace be
w you: As my father set me, euē so sette I
you, & whē he had saide y be breathed, on
the, & sayd vnto the. Receaue y holpe ghost,
whosoeuer sinnes ye rēt, they are remitted
vnto

The gospel
vnto them, & whosocuers synnes he retay-
de, they are retayned.

Thomas sayde vnto them: except I see
in his handes the print of the nayles, and
thrust my handes in to his syde. I wyl not
belene,

Thomas because thou haste sene me,
therfore thou belest: happy are they that
haue not sene, & yet beleue.

The. xxi. chapter.

When Simō Peter hearde that it was
the Lorde, he gyrd his mātrel to him,
for he was naked, and sprange into the sea
the other disciples came by shippe.

There are many other thynges which
Jesus dyd, & which yf they shoulde be wryt-
ten, euery one, I suppose the worlde coul-
not contayne the bookes that shoulde be
wrytten.

The ende of the gospel of
sainct John.

The Actes of the Apostles the
fyrst Chapter.



John Baptised with water:
but ye shal be baptised with
the holy ghoſte, & y with in
this fewē dayes.

It is not for you to knowe
y tymes or the seasons which
the

the father hadde put in his owne power.

And the same Judas hadde now possessed a plot of grounde with the rewarde of iniquitie, & when he was hanged, brass a sonder in the middes, and al his bowels gushed out. They gaue forth their lottes, and the lotte fyl on Mathias, & he was counted with the elene Apostles.

The. ii. chapter.

When they fyrst daye was come, they were all with one accorde togeder in one place. And sodenlye ther came a sounde from heauen, as it hadde bene the coming of a myghte wynde, & it filled all the house where they sate. And there appered vnto them clove tounge, like as they hadde bene fyre, & it sat bp on eche of them. And they were al filled with y holy ghoft, & began to speake with other tounge, eue as the sprete gaue them utteraunce.

Of my spyte I wyl powze oute bpō all fleshe. And it shalbe, y whosoever shal call an y name of the Lord, shalbe saued.

Dauid saue befoze, & spake of y resurrectiō of Christe y his soule shulde not be leste in hel neither his fleshe shulde se corruptiō.

Peter saide vnto them, do penance & be baptised euerye one of you, in the name of Iesus Christ, for the remission of synnes, & ye shal receaue y gyfte of y holye ghoft. For y promise was made vnto you, and to

Z. i.

your

The Actes

your chylzen, & to all that farre, eue as many as the lord our god shall call.

And al that beleued kepte them selues together & had thynges comē, & solde their possessions & goodes, & departed the to all mēne, as euerye manne hadde nede, & y continued daile with one accorde in the temple & brake breade in euerye house, & dyd eate their meate togeder with gladnes & synglenes of hert praysynge God, & hadde favour with al the people.

The. iiii. chapter.

Moses sayde vnto the fathers. A prophete shall the lord your God raise vp vnto you euen of youre brethzen like vnto me, him shal ye heare in al things what soeuer he shal saye vnto you. For the time wyl come, y euerye soule, which shall not heare that same prophete, shalbe destroyed from amonge y people.

The. liii. Chapter.

This is y stone cast a syde of you buylders, whiche is sette in y chese place of y corner. Forther is there saluacio in any other. For yet also is ther any other name geuen to mēne, wherin we must be saued. Whether it be right in y syght of God to obeye you moze then god, iudge ye.

And y multitude of the y beleued were of one harte, and of one soule. Also none of them saide, y any of the thynges which he
pos.

of the Apostle fo. xliii
possessed, was his stowe, but hadde al thynges commen.

Neither was there any among the that lacked. For as many as were possessers of landes or houses, solde then & brought the pryce of the thynges y were soulded, & layde it downe at the Apostles fete.

The. v. chapter.

A Certaine manne named Ananias wth Saphira his wife, solde a possession, & kepte awaye parte of y pryce (his wife also beyng of counsel) & brought a certayne parte, & laide it downe at y Apostles fete. The said Peter: Ananias, howe is it y lathan ha the fylled thine harte y thou shouldest lye vnto y holy ghoſte, & kepe awaye parte of the pryce in thyne owne power? Howe is this y thou hast coceaued this thing in thine hart? Thou hast not lyed vnto me but vnto god. Whē Ananias hearde these wordes, he fell downe, & gaue vp the ghoſt.

They broughte y lykke into y ſtreates, & layde them on beddes & palettes, at y leaſte waye y shadowe of Peter whē he came by myght shadowe some of them.

We ought more to obey God, the manne.

If the counsel of this worke be of mene it wyl coe to noughte. But yf it be of god, ye can not destroye it, leaſt haply ye be founde to ſtrive againſt God.

And they departed fro the counſel, reſor-

Z. ii, ſyng

The Actes

syngge that they were counted woꝛthy to suffer rebuke foꝛ his name.

The. vi Chapter.

Then the twelue called the multytude of the disciples together, and sayde: it is not mete that we shulde leue the woꝛke of God, and serue at the tables. **W**herfoꝛe brethꝛen, loke ye oute amonge yon seuen menne of honest repoyte, and full of the holy ghost and wysdome, whiche we maye a poynte to this nedeful busynesse. But we wyll geue oure selues continually to praye, and to the ministracion of the woꝛde.

The. viii Chapter.

Had the patriarches hauynge indignacion solde Joseph into Egypte, & god was wyth hym and deliuered hym out of all his aduersities, and gaue hym fauoure and wysdome in the sight of Pharas king of Egypte whiche made hym gouernoure ouer Egypte, and ouer all his lande.

Moses was learned in all maner wysdom of the Egyptians, & was myghty in dedes and in wordes.

I haue perfectly sene the affliction of my people which is in Egypte, & I haue heard there groynge, and am come downe to deliuer them.

He that is hiest of all, dwelleth not in temples made with handes, as sayth the prophete. Heaue is my seate, and earth is my

my tettele, or what place is it þat I shulde rest in, haue not my hande made all these thynges.

But he beyng full of the holy ghoſte, looked by ſtedfaſtly with his eyes into heaue and ſawe the gloꝛye of god, and Jeſus ſtaundyng on the ryght hande of god, and ſayd: Behold I ſe the heauen open, and þe ſonne of man, ſtandyng on þe ryght hand of god. And they ſtoned Steuen callynge on and ſayinge Loꝛde Jeſu receaue my ſpyte and he kneeled downe and cryed wyth a loude voyce, Loꝛde laye not this ſynne to theyꝛ charges.

The. xliiij. Chapter.

When the Apostles whiche were at Jerusalem hearde ſaye that Samaria haue receaued the woꝛde of god, they ſent vnto them Peter and Iohn: whiche when they were come, prayed foꝛ them that they myghte receaue the holy ghoſte. For as yet he was come on none of them, but they were baptiſed onely in the name of Chriſt Jeſu.

Then layd they handes on them, & they receaued the holy ghoſt. Thy monye pꝛyſe wyth the, because thou weeneſt that þe gyfte of god maye be obteyned w monye.

The. ix. Chapter.

Saul Saul why perſecuteſt thou me? And he ſayd; what arte thou Loꝛde?

Z. iij. And

The Actes

And the Lorde sayde: I am Iesus whome thou persecutest, it shalbe harde for the to kicke agaynst the pricke. Go thy wayes, for he is a chosen vessel vnto me, to beare my name before the gentyls and kynges, and the chyl dren of Israell. For I wyl shewe hym howe great thynges he muste suffer for my names sake.

The disciples toke hym by nyght, and put hym thorow y wall & let hym downe in a basket.

The .x. Chapter.

Thy prayers and all thy almes are come vp into remembrance before god. What god hath cleansed, that make thou not comen or uncleane.

And as it chaunced Peter to come in Cornelys met hym, and fell downe at hys feet, and worshipped hym. But Peter toke hym vp saying, stand vp for euē I my selfe am a man. We know how that it is an vlawfull thyng for a manne that is a Jewe to company or come vnto an aliene: but God hath shewed me that I shoulde not call any manne comen, or uncleane, therefore came I vnto you wythout sayng nay allone as I was sente for.

Then Peter opened hys mouth & sayde of a trouth I perceiue that god is not parcial, but in al people, he that feareth hym, and worketh righteousnes, is accepted wyth

wyth hym. The. xi. Chapter.

Qunt not thou those thynges comen
whyche god hath clenſed.

The. xii. Chapter.

Then was Peter kepte in priſon, but
prayer was made wythout ceaſynge
of the congregacion vnto god for hym.

And vpon a daye appoynted Herod araed
hym in royall apparel, and ſet hym in his
ſeate, and made an oration vnto them.

And the people gaue a ſhout ſayinge:
it is the voice of god, and not of man. And
immedyaſly the Angel of the Lord ſmote
hym, becauſe he gaue not god the honour.
And he was eaten of wormes, and gaue
vp the goſte.

The. xiii. Chapter.

As they miniſtered to the lord, & faſted
the holy goſt ſayde, ſeperate me Bar-
nabas and Paul for the worke, wherunto
I haue called them. Then faſted they and
prayed, and put there handes on them and
let them go.

I haue founde Dauid the ſonne of Jeſſa
a man after myne owne herte, he ſhall ful-
fyll all my wyll. Be it knowen vnto you
ye men and brethren, that thoroꝝwe thys
man, is preached vnto you the forgiuenes
of ſynnes: and that by hym al þe beleue are
iuſtified from all thinges from whiche ye
could not be iuſtified, by þe law of Moſes.

Then

The Actes

Then Paule & Barnabas wared bold,
and sayde: it was meate the word of God
shold fyrst haue ben preached to you. But
seinge ye put it from you, & thinke your
selues unworthe of euerlastinge lyfe, loe,
we come to y^e Gentylles, soz so hath y^e Lord
be commaunded vs.

The. xiiii. Chapter.

They returned againe to Lистра, and to
Iconium, and Antioche, and streng-
thened the disciples soule, exhortynge the to
continue in the faith, affirminge that we
musse thow much tribelaciō enter into
the kyngdome of God, And they ordeined
them elders by election in euery congrega-
cion, & prayed, & fasted, & comended to god,
on whom they beleued.

The. xv. chapter.

Nowe therfore why tepe ye god, y^e ye
woulde put a yoke on y^e disciples nec-
kes, whiche neither oure fathers noz wee
were able to beare.

Wherfore my sentence is, y^e we trouble
not them which from among y^e gentiles, a-
re turned to god, but y^e wee write vnto the
that thei abstaine from filthines of idoles,
fornication, from strangled, and from
bloude.

For it seemed good to the holpe ghoſte,
& vs to put no greuous things that is to
you more the these necessarie things, y^e is

to saye: y^e pe abstaine frō thinges, offered
to idoles, frō blond, from strāgeled, & forni-
cation.

The. xvi. chapter.

They were forbidden of y^e holpe ghoſte
to preache y^e worde in Asia.

And it fortunēd as we wente to pra-
yer, a certayne Danisel possessed with a spī-
rite y^e prophecied, met vs, whiche brought
her master & mastres much vauntage, w^{ch}
prophesying. The same folowed Paule &
vs, & cryed saying: these men are the serua-
ntes of y^e most hye god, which shewe vnto
vs the waye of saluacion.

The. xviij. Chapter.

For all the Aftenians and Strangers,
which were there, gaue them selues, to
nothing els, but either to tell, or to heare
newe tydings.

For as I passed by, and behelde the ma-
ner howe ye worshop your goddes: I founde
an altare wherē was w^{riten}, vnto
vnknownen god. Whom ye then ignoraunt-
ly worshippe, him shewe I vnto you.

The. xliij. chapter.

And because Paule was of the same
craft, he abode with Aquila & Priscilla
his wyfe, & wrought: their craft was to
make tentes.

And Paule shoue his heade in Cēchres
for he had a bowe.

The. xlix. chapter.

Z. b.

And

The Actes

AND God wrought no smal miracles by the handes of Paul: so that from his body, were brought vnto the sicke napkins, or partlets, & the diseases departed from them, and the euyl spirites went out of them. And the euyl spirite answered, & sayde: Iesus I knowe and Paul I knowe but who are ye?

The. xii. Chapter.

I haue despyred no mans syluer, golde, or besture. Ye knowe wel y these handes haue ministered vnto my necessities, & to them that were with me.

The. xiii. chapter.

Thou shalt not curse the ruler of y peple. The Saduces saye y there is no resurrection, neither angel, noz spirite. But the phariseis graunt bothe.

The. xiiii. chapter.

It is not the maner of the Romaynes to deliuer any man that he should perishe befoze y he which is accused, haue y accusars befoze him, & haue licence to answer for himselfe concerning the crime layde against him.

My thinketh it vnreasonable for to sende a prisoner, and not to shewe the causes which are layde againste him.

The. xvi. chapter.

I shewed my selfe vnto them of Damasco, and at Ierusalem, & thought out al the

of the Apostle fol. lxxvii
the coastes of Jewry, and to the Gentiles,
that they shoulde repent, and turne to god
and do the righte woꝝkes of repentaunce.
Here endeth the Actes of the
Apostles.

The Epistle of S. Paule to the
Romaynes the. i. chapter.



PO: I am better bothe to the
Greekes & to the which are
no Greekes, vnto the lear-
ned, & also vnto the vnlear-
ned. Likewise as muche
as in me is. I am redy to
preache the gospel to you of
Rome also. For I am not ashamed of the
gospel of Christ, because it is the power of
God vnto saluacion to all that beleue, na-
mely to the Jewe and also to the Gentile
le.

The iust shall lyue by faythe.

His inuisible thinges, that is to saye,
his eternal power and godhead, are vnder-
stood, & sene by the woꝝkes from the crea-
tion of the woꝝlde.

When they counted themselves wise,
they became fooles.

And as it semed not good vnto them to
be knowen of god, euen so God deliuered
them vp vnto a leude mynde, that they
should

The Epistle

Shuld do þe thynges, which were not comely.

The.ii. Chapter.

Thinkest thou this O thou man that iudgeth them which do suche thynges and yet doest euē the very same, that thou shalt escape the iudgement of god? Either despisest thou the ryches of his goodnes, patience, & long sufferaunce: and remembre not howe that the kindenes of God leadeth the to repentaunce. But thou after thyne harde harte that can not repent heapest together the treasure of wrath a gainst the daye of vengeaunce, when shall be opened the ryghteous iudgemēt of god whiche wyl rewarde every mā accordyng to his dedes: that is to saye, prayse honour and immortallitie to them which continue in good doyng and seke eternall lyfe. But to them that are rebellions and disobeye þe trueth, and folowe the iniquytie, shall indignacion and wrath, tribulacyon and anguythe vpon the soule of every man, that doth euyll of the Jewes fyrste, and also of the Gentile. To every mā that doth good shall come praye, honour, and peace, to the Jewe fyrst, and also to the Gentyle.

Before God they are not ryghteous whiche beare the law, but the doers of the lawe, shalbe iustified.

Theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accuse
spage

spynge one another & excusing at the daye
when god shal iudge these secretes of men
by Iesus Christ, accorpyng to my gospell.

The name of god is euell spoken of among
the gentiles thowowe you.

He is a Jewe which is hid within, and
the circuncision of y^e harte, is the true circuncision,
which is in the spirite, & not in
the letter. Whose prayse is not of men but
of god.

The. iiii. chapter.

There is none righteous, no not one:
there is none that understandeth, there
is none that seeketh after God; they all
are gone oute of the waye, they are all made
unprofitable, there are none that doo the
good no not one.

By y^e dedes of y^e lawe, shal no fleshe be
iustified in the sighte of God.

The righteousness no doubt whiche is
good before god, cometh by the fayth of
Iesus Christ vnto all, and vpon al that be-
leue.

All haue sinned, and lacke the prayse y^e
is of valure before God: but we are iustified
freely by his grace, throughte the redemp-
tion that is in Christ Iesu, whome God
hath made a seate of mercy thowow faith
in his blode, to shewe the righteousness
whiche before him is of valour in that he
forgyueth

The Epistle

forgeueth the synnes y are passed, whiche
God dyd suffer to shewe at this tyme the
righteousnes y is allowed of hmi y he might
be contented iuste, & a iustifyer of hmi
whiche beleueth in Iesus.

We suppose y a man is iustified by fa-
ithe without y dedes of the lawe.

The. iiii. chapter.

Abraham beleued God, & it was coun-
ted vnto hym for rightewisenes.

To him that worketh, is y reward not
reckened off auoure: but of ouste. To him
y worketh not, but beleued on him y iust-
fyeth the vngodly, is faith couëted for right
wisenes.

Blessed are they whose vnrigheteoulnes-
se are forgeuen, & whose synnes are coue-
red. Blessed is y man to whom the lord im-
puteth no sinne.

Where is no lawe, there is no trāsgres-
sion.

Christ was deliuered for our synnes, &
rose againe for to iustifie vs.

The. v. chapter.

We also reioyce in tribulacion, for we
know that tribulacion bryngeth paci-
ence, pacience bryngeth experience, & expe-
rience bryngeth hope, & hope maketh not
ashamed, for y loue of god is shed abroad
in oure heartes, by y holy ghost which is
geuen vnto vs,

Being

Beig y while we were yet sinners. Chriſt dyed for vs, muche moze then now: ſeyng we are iuſtified in his blood, ſhal we be ſaued from wrath thoꝛow him.

Lykewyle as by the ſinne of one, condemnation came on all men, euen ſo by y iuſtifying of one cometh the righteouſneſſe y byingerth lyfe vpon al men, For as by one mannes diſobediẽce, many became ſinners: ſo by the obediẽce of one ſhal many be made righteous.

Chc. vi. chapter.

Whe are buried with him by baptiſme for to dye, y lykewiſe as Chriſt was rayſed vp from death by the glory of the father, euen ſo we alſo ſhoulde walke in a newe lyfe. For yf we begraſte in death lyke vnto him, euen ſo muſte we be in the reſurrection.

Let not ſinne raigne in your mortal bodies, y ye ſhoulde thevnto obey in the luſtes of it. Neither geue your membꝛes as iſtrumẽtes of vnrightheouſneſſe vnto ſinne: but geue your ſelues to god, as they y are alpye from death. Let not ſinne haue power ouer you. For ye are not vnder y lawe, but vnder grace.

Remember ye not, how y to whoſoeuer ye comit your ſelues as ſeruauntes to obey his ſeruauntes, ye are to whome ye obey whether it be of ſinne vnto death, oz of obedience

The Epistle

Obedience vnto righteousness.

As ye haue geuen your membes ser-
uauntes to vncleannes, and to iniquitie,
from iniquitis to iniquitie: euen so nowe
geue youre membes seruauntes vnto
righteousnes, that ye maye be sanctified.

The rewarde of sinne is death, but e-
ternal lyfe is y^e gyft of god, thzough Iesus
Christ our lord.

The. vii. chapter.

The woman which is in subjection to
a man is bounde by the lawe to y^e man
as long as he lyueth. If the man be dead,
she is losed from the lawe of the man. So
then yf whyle the manne lyueth she cou-
ple her selfe with another man, she shall be
counted a wedlock breaker. But yf the mā
be dead, she is free from the lawe, so that
she is no wedlock breaker, though she cou-
ple her selfe with another man.

I know that in me, dwelleth no good
thyng.

So wyl is present with me, but I fin-
de no meanes to performe y^e which is good
For I do not y^e good thyng which I wolde
but that euyl do I, which I would not.

I delpte in the lawe of God, concernig
the inner man, but I se a norther lawe in
my membes rebellyng agaynst the lawe
of my minde, and subduyng me vnto the
lawe of synne, which is in my membes.

O wretched man that I am, who shall deliuer me from this bodye of death?

The. viii. chapter.

They that are carnal, are carnally mynded, but they that are spirituall, are ghostly minded, to be carnally minded is death, but to be spiritually minded is lyfe and peace because that thy fleshly minde is enemy against God: for it is not obedient to the lawe of God, neither can be. So then they that are gotten to the flesh, cannot please god.

If ye liue after the flesh, ye muste dye, but if ye mortifie the dedes of the body, by the helpe of the spirite, ye shall lyue. For as many as are led by the spirite of god, they are the sonnes of god. For ye haue not receaued the spirite of bondage, to feare any more: but ye haue receaued the spirite of adoption, whereby we crye Abba father.

I suppose that the afflictions of this lyfe, are not worthe of y^e gloz^e that shal be shewed vpon vs.

The spirite maketh intercession mightely for vs, with groninges whiche cannot be exp^ressed with tounge.

If God be on oure syde, who can be againste vs?

I am sure that neither death, neither liue, neither aungels, nor rule neither power

A .i. neither

the Epistle

neither thinges present, neither thinges
to come neither height neither lowe, nei-
ther any other creature shalbe able to de-
parte vs from the loue of god, Whelwed in
Christ Iesu our lord.

The. ix. chapter.

They which are y^e children of the fleſhe
are not the childzen of God.

He hath mercy on whome he wyl and
whom he wyl, he maketh harde hearted.

God willing to ſhew his wrath & to ma-
ke his power knowne ſuffered with long
paciencie the veſſels of wrath, ordained
to damnation, y^e he might declare y^e riches
of his glory, on the veſſels of mercy, which
he had prepared vnto glory y^e is to ſaye, vs
which he called, not of y^e Jewes onely, but
also of the Gentiles.

The. x. Chapter.

The beleeve of y^e hart iuſtifieth, and to
knowledge wth thy mouth, maketh a
man ſafe, for the ſcripture ſayth, whoſoe-
uer beleueth on y^e ſon ſhal not be aſhamed.
Whosoever ſhal call on the name of y^e lord
ſhal be ſafe.

The. xi. chapter.

Euen ſo at this tyme, is there a reſtaur-
eſt choſen the election of grace. If it
be of grace, then it is not of woꝝkes. For
then were grace no more grace. If it be of
woꝝkes, then is no grace. For then were
deſere

deseruing no leger deseruings. God hath
wrapped al naciōs in vnbelefe, y he might
haue mercy on all:

¶ The depnes of y abundant wylde
me & knowledge of god, howe vnsearche
ble are his iudgements, & his ways pass
fynding out for who hath knowen y myn
de of the lord? or who was his counsellere
or her who hath geuen vnto him sicke, y
he might be recompensed agayne? For of
him, and thow him, & for him are al thin
ges, to him be glory for euer.

The. xii. chapter.

I Beseeche you brethren, by the merciful
nes of god, y ye make youre bodyes a
quicke sacrifice, holpe and acceptable vnto
god: whiche is your reasonable seruing
of god: & fashion not your selues like vnto
this world, but be ye chaunged in your
shape by y renning of your wittes that ye
maye sele what thinge, y good y accepta
ble, and perfect wyl of god is. For I saye
(thowwe the grace that vnto me geuen is)
to euery man amōg you, y no man esteeme
of himselfe moze then it becometh hym to
esteem, but y he discretely iudge of him sel
fe, according as god hath dealte to euery
man the measure of sayth.

Let loue be without dissimulation. Be
kynde one to another with brotherly loue.

A. ii.

Applye

The Epistle

Applye your selues to the tyme. Blesse them whiche persecute you: blesse, but curse not. Be of lyke affection one to wardes another. Be not hye minded, but make your selues equall to the of the lower sorte. Be not wise in your own opinions. Be compence to no man euell for euell. If it be possible, howbeit of your parte haue peace with all men. If thine enemy hunger feed hym. If he thirst, geue him drinke. For in so doing thou shalt hepe coales of fyre on his heade. Be not ouercome of euill, but overcome euill with goodnes.

The. xiii. Chapter.

Let every soule submitte him selfe vnto the auctoritie of hie powers. For there is no power but of god. The powers that be, are ordeined of god. Whosoever therefore resisteth power, resisteth the ordinance of god. And they that resist, shall receaue to them selues damnation.

We must needs obey, not for feare of vengeance onely, but also because of conscience.

Owe nothing, to any man, but loue one another.

Loue hurteth not his neyghboure.

Therefore loue is the fulfilling of the lawe.

Let vs walke honestly, as it were in the day light: not in eatynge and drynkynge neither

neither in chamburyng, and wantonnes,
neither in strife & enuyinge but put ye on
the Lorde Jesus Christ. And make no
prouision for the flesh, to fulfyl the lustes
of it.

The. xiiii. Chapter.

One beleueth that he maye eat al thing
go, another which is weake, eateth
eares. Lette not him that eateth, despyse
him y^e eateth not. And let not hym whiche
eateth not, indge him that eateth.

This man putteth difference betwened
daye & day. Another mā counteth al dayes
a lyke. Se y^e no man wauer in his due me-
anynge.

He that obserueth one daye, more then
another, doth it for the lordes pleasur. And
he that obserueth one day more than other
doth it to please the lord also. He that ea-
teth doth it to please the lord, for he geueth
god thanks. And he y^e eateth not, eateth
not to please the lord with al & geueth god
thanks.

Christ therfore dyed and rose agayne,
& reuiued, that he might be lord both of de
de & quicke.

Euery one of vs, shal gyue accomptes
of him selfe to god.

If thy brother be greued wth thy me-
ate, now walkest thou not charitably.
Destroye not him with thy meate for who

The Epistle

me christ dyed.

The kingdom of god is not meate nor,
dryncke. But righteousnes peace & ioy in
y holy ghoſt. Al thynges are pure: but it is
euyl ſoz y man which eateth wth the hurt of
his coſciēce. It is good nether to eate fleſh,
nether to dryncke wyne, nether any thyng
ge. Wherby thy brother ſombleth eyther
falleth, oz is made weake.

The. xij. Chapter.

Whiche are ſtrōge, oughte to bea-
re y frailnes of the which ar weake &
not to ſtande in your owne conceytes.

Whaſoer thynges are w^{riten} a ſoze
tyme are w^{riten} ſoz our owne learnyng,
y we thozow patience & conſort of ſcrep-
ture might haue hope.

If the getyles be made partakers of the y
ſpiritu al thynges, theiſr duetye is to mini-
ſter vnto them in carnal thynges.

The. xij. Chapter.

I Beſeeche you b^{reth}re marke the w^{ch}iche
I cauſe diſſyſon and geue occalyons of e-
uyl contrari to y doctrine w^{ch}iche ys haue
learned, & auoyded them. For they y are
ſuche, ſerue not y lord Ieſus Chriſt, but
theiſr owne bellies & with ſwete preaching
& flattering woꝝdes deceaue the hartes of
the innocentes.

I wolde haue you wyſe vnto y w^{ch}iche
is good, and to be innocent as concerning
euyl.

The

The fyrst Epistle to the Corinthi
ans. The fyrst chapter.



Beseeche you brethren in y^e
name of our lord Ies^{us} chryst
the ye al speake one thinge,
& that there be no dissention
amonge you: but be ye kny-
te rogerber in one mynded,
& in one meanyng.

The preachinge y^e croffe, is to the y^e perissh
folishnes: but unto vs which are saued, it
is the power of god.

The folishnes of god is wyser theⁿ men
ne, & the weakenes of god, is stronger theⁿ
menne.

God hath chosen the foolishe thynges
of the world, to confounde the wyse.

And god hath chosen the weake thynges
of y^e world, to chfound thynges, which are
myghty. And byle thynges of y^e world, and
thynges whiche ar dispised, hath god cho-
sen ye, & thynges of no reputation, for to
bryng to nought thynges of reputation,
that no fleshe, should reioyse in hys pre-
sence.

The ii. chapter.

The eye hath not sene, & the eare hath
not heard, nether hath entred into the
eare of man, the thynges which god hath
prepared for them that loue him.

A. iiii.

Th:

The i. Epistle

The spyete searcheth al thinges, y^e the
bottomes of goddes secretes. For what mā
knoweth the thinges of a man, saue y^e spye
tes of a man, which is within him: eue so
the thinges of god knoweth no māne, but
the spyetes of god.

The. iiii. Chapter.

Along verely as there is amōg you
enuying, stryfe, and dissention are ye
not carnall and walke after the maner of
menne.

I haue planted, Apolls watred, but
god gaue the increace. So the nether is he
y^e planteth any thinge, nether he y^e watreth:
but god y^e gaue the increace.

Euerye manne shal receaue his rewarde
de accordyng to his laboure.

Other foundacion can no manne lay
then that which is laide, which is Iesus
Christ. If any man buyld on this founda-
cion, gold, siluer, p^{re}ciouse stones, timber,
haye, or stoble: euery mans worke shal ap-
peare. For the daye shal declare it, & it shal
be shewed in spyre. And the spyre shal trye
euery mannes worke, what is it. If any
mans worke that he hath bylt vpon, byde
he shal receaue a reward. If any mans
worke burne, he shal suffer losse, but he
shal be safe him selfe. Neuerthelesse yet as
it were thorow spyre.

Are ye not ware that ye are the temple
of

of god, & howe that the sprete of god dwel-
leth in you. If any manne desyle the tem-
ple of god, hym shall god destroy. For
the temple of god is holy, which temple ye
are.

If any man seme wylse among you, let
him be a foole in this world, y he may be
wylse. For the wilidome of this worlde, is
folysshnes with god.

The. iiii. Chapter,

WItch me it is but a very smal thing y
I shoulde be iudged of you, ether of
mannes iudgement. No, I iuge not mine
own self. I know nought by my selfe: yet
am I not therby iustified. It is the Lorde
that iudgeth me. Therfore iudge nothyng
befoze the tyme vntyl y lorde come, which
will lyghthen thinges that ar hyd in darck-
nes, and open the counceils of the hertes; &
then shall every manne haue prayse of
God.

What hast thou, that thou hast not re-
ceued: yf thou haue receaved it, whye re-
ioycest thou as thoughe thou haddest not
receaved it?

The kingdom of god is not in wordes,
but in power.

The. v. chapter.

Delyuer that fornicatoz to Satan, for
the destruction of the fleshe, y the spi-
rite may be saued in y daye of the lord Iesu

The ii. Epistle

If any that is called a brother be a fornicator, or couetous, or a worshipper of ydoles, ether a rapler, ether a dronckard, or an excoztonner, with him that is suche, se that ye eate not.

The vi. Chapter.

If there be therly no wyse manne among you, what not one at al þe can iudge betwene brother & brother, but one brother goeth to lawe with another, & that vnder the vnbeleuers.

Do ye not remember howe that the vnrighteous shall not inherit the kyngdom of god: Be not deceuers. For neither fornicatours, neither worshippers of ydoles, neither whozemongers, neither weaklynges, neither abusers of theim selues with the mankynde, neither theues, neither þe couetous neither dronckardes, neither cursed speakers, neither pylars, shall inherit the kyngdom of heauen.

All thynges are lawfull vnto me, but all thynges are not profitable.

Remember ye not, þe your bodyes are þe membyres of Christ: Shall I now take the membyres of Christ, & make then the membyres of an harlot: God forbid. Do ye not knowe & vnderstand the he which completh hym selfe wth an harlot, is becom one bodye: For two (saith he) shalbe an flesh. But he þe is ioyned vnto the lord, is one spret.

All synnes that a manne doth, are with
out the body. But he y is a fornicator sin
neth against his owne body. Either know
ye not howe that youre bodies are y temple
of y holy ghoſte, whiche is in you, whō ye
haue of god, & how y ye ar not your own?
For ye are dearly bought. Therfore glori
fye ye god in your bodies, & in your spres
tes, for they are goddes. The. vii. cha.

It is good for a man, not to touch a wo
man. Neuer theleſſe to auoide fornicati
on, let euere manne haue his wiſe; and let
euerye woman haue her huſband. Let the
manne geue vnto the wyſe due beneuolen
ce. Likewise alſo the wiſe vnto y mā. The
wyſe hath no powre ouer her ſown bodye,
but y huſbā. And likewiſe y mā hath not
powre ouer his owne bodye, but the wyſe.
Wherfore not your ſelues one fro ano
ther, excepte it be w consent for a tyme, for
to gyue your ſelues to faſtig & prayer. And
afterwarde cōe againe to the ſame thing,
leſt ſatan tempt you for your incontinence.

It is better to mary then to burne.

Let euery man wherin he is called, the
re in abyde with god.

Art thou bounde vnto a wyſe, ſeke not
to be looſed: Art thou looſed from a wiſe
ſeke not a wyſe. But y yf thou take a wiſe,
thou ſinneſt not. Likewise yf a virgin
ne Marye, ſhe ſinneſt not. Neuer theleſſe
ſuch

The. i. Epistle

such shal haue trouble in ther fleshe, but I fauour you.

The synge manne careth for the thynges of the Lorde. But he that hath the marped, careth for the thynges of the world: how he may please his wife. There is differēce betwene a byrgyn and a wyfe. The synge woman careth for the thynges of the lorde, y she may be pure bot in bodie & also in sprete. But she that is marped, careth for the thynges of the world, how she may please her husband. The wyfe is bound to the law as long as her husband lyueth: yf her husband slepe, she is at liberte, to marie with whom she wyl onely in the lord. But she is happiar, yf she do abide in my iudgement.

The. viii. chapter.

MEAT maketh not vs acceptable to god: Neither yf we ate, are we y better. Neither yf we ate not, are we y worse. But take hede the pour liberte canse not y weake to fall.

Yf meat hurte my bzother, I wyl ate noe flesch whyl y world standethe, because I wyl not hurte my bzother.

The. ix. Chapter.

WH DO goeth a warfarre any tyme at his own cosse? Who planteth a vine arde and eateth not of the frute? Who sebeth a flocke & eateth not of the mylke?

to the Corinthians.

fol. lvi

If we sowe vnto spiritual thynges, is
it a greate thyng yf we reape your carnal
thynges.

Do ye not vnderstande, howe that they
whiche minister in the temple haue theyr
fynnyng of the temple? And they whiche
wayte at the auter, are partakers with þe
auter? Euen so also dyd the lord ordayne,
y they whiche preache þe gospel, shuld lyue
of the gospel.

What is to me, yf I preache not the gos-
pell.

They which run in a course, run all,
yet one receaueth þe reward. So run ye
may obtaine.

I am my body and byynge it into sub-
section, laeste after that I haue preached
to other, I my selfe shuld be cast away.

The. v. chapter.

Lette hym þe thynker þe stande he take
hede least he fall.

But god is faithfull, whiche shal not
suffre you to be tepted aboue your strenght
but shal in the myddes of temptaciō make
a way to escape out.

Is not the cuppe of blessinge, whiche
we blesse partakynge of the bloud of Chri-
st: is not the bread which we bzeake, par-
takynge of the body of chris because that
we (though we be many) yet ar one bread
& one body, in as much as we all are part-
takers

The Epistle

takers of one bꝛeade.

We can not dꝛynke of the cup of þe Loꝝde, and of the cup of the deuyls. We cannot be partakers of þe loꝝdes table, & of the table of deuyls.

All thynges are lawfull vnto me, but all thynges are not expedient. All thynges are lawfull to me but all thynges edify not. Let no man seke his owne pꝛoffyt, but let euery manne seke anothers welthe.

Whether ye eate oꝝ dꝛynke, oꝝ whatsoeuer ye do, do al to the pꝛaýse of god.

The .x. Chapter.

I would ye knowe that Chꝛist is the head of euery manne. And þe manne is þe womans head. And god is chꝛistles heade.

A manne ought not to couer his heade foꝝ as moche as he is the ymage and gloꝝy of god. The woman is the gloꝝy of the manne, foꝝ the man is not of the woman, but the woman of the man. Neither was the man created foꝝ þe womans sake, but þe woman foꝝ the mans sake. Foꝝ this cause ought the woman to haue power in her heade foꝝ the angels sakes. If there be anye amonge you that lusteth to stríue, let him knowe þe we haue no suche custome, neither the congregacions of god.

There muste be sectes amonge you, þe they which are perfect among you myght be knowen.

The

The Lorde Jesus the same nyght in
 whiche he was betrayed, toke bread, and
 thanked & brake & sayde: Take ye, & eate ye
 this is my body, which is broken for you.
 This do ye in the remembraunce of me. After
 the same maner he toke the cuppe whē sup
 per was done, sayeng: This do as ofte as
 ye drinke it, in the remembraunce of me,
 For as often as ye shall eate this breade,
 and drinke this cuppe, ye shal shewe the
 Lords death tyl he come. Wherefore who
 soener shal eate of this bread, or drinke of
 the cuppe, vnwoorthely, shal be guilty of the
 bodye & bloud of the lord. Let a man ther
 fore examine him self and so let him eate of
 the breade, and drynke of the cuppe. For
 he y eateth or drynketh vnwoorthely es
 teth and drynketh his owne damnacion
 because he maketh no difference of the lords
 body. For this cause many are weake &
 sicke amonge you and many slepe.

If we had truly iudged our selves,
 we shuld not haue bene iudged.

The .xiiij. chapter.

I Declare vnto you, that no man spea
 king in the spirite of god, desireth self.
 Also no man can saye that Jesus is y Lorde,
 but by the holy ghost.

And yf one member suffer, al suffer with
 hym yf one member be had in honour all
 members be glad also.

The

the. i. Epistle

The. xiii. chapter.

Though I had al faith, so y I cold mo-
ue mountaynes out of there places, e
yet had no loue, I were nothing.

When that which is perfect, is come:
then that whiche is vnperfect shalbe done
awaye.

Now we se in a glasse, euē in a darke spe-
akyng but thē shal we se face to face. Now
I know vnperfectly, but then shal I know
euen as I am knowen. Now abideth fa-
ith, hope, and loue, euen these thre; but the
chiefe of these is loue.

The. xiiii. Chapter.

Bethzen be not chyldzen in wylt. For
we be it as concerning malicioulnes,
be chyldzen. But in witte be perfect.

Let your wiues kepe silence in the con-
gregacions. For it is not permitted vnto
thē to speake: but let them be vnder obedi-
ence, For they wyl learne any thing, let thē
are there husbendes at home, For it is
a shame for women to speake in the cōgre-
gacion.

The. xv. chapter.

By the grace of god I am what I am, &
his grace which is in me, was not in
vayne, but I laboured moze abundantly
then they al, yet not I but the g. ace of god
which is with me.

By a man came death, & by a man came

the resurrection of the dead. For as by Adam all dye even so by Christ shall all be made aljue, & every man in his owne order.

Malicious speakinges corrupt good manners,

The body is sown in corruption, & riseth in incorruption. It is sown in dishonour, and riseth in honour. It is sown in weaknes, and riseth in power. It is sown a natural body, and riseth a spiritual body.

Fleshe and blood, cannot inherite the kyngdome of god. Neither can the corruption inherite vncorruption. Beholde I shewe you a mystery.

We shall not al slepe: but we shall al be chaunged and that in a moment and in twinkling of an eye at the sounde of the last trompe. For the trompe shall blowe and the dead shall rise incorruptible and we shall be chaunged. For this corruptible must put on incorruptiblite, and this mortall must put on immortallitie.

The. xviij. chapter.

Write ye, sonde last in the sayth, putte you lyke men, and be strong. Lett all your busynes be done in loue.

The .ii. Epistle to the Corinthians.
The fyrst chapter.



As y^e afflictions of chryst
are plenteous in vs, euen
so is our consolacion plen-
teous by chryst.

Oure reioysing is this,
the testimony of our con-
science that in singleness &
godlye purenes and not in fleshlye wisdom-
me, but by the grace of God, we haue had
our conuersacion in the world, & moste of
all to you wardes.

The .ii. chapter.

We are vnto God the swete sauour of
Chryst both among them which are
saued, and also among them whiche peri-
she. To the one parte we are the sauour of
death vnto death, and vnto the other parte
are we the sauour of lyfe vnto lyfe.

We are not as many are, which chop-
pe and chaunge with the word of God, but
eue out of purées, & by the power of god, &
in the sight of god, so speake we in chryst.

The .iii. Chapter.

Suche trust haue we thzough Chryst to
godward, not that we are lufficient of
our selues to thinke any thing, as it were
of our selues, but our ablenes commeth of
god, which hat made vs able to minister y^e
newe testament, not of the letter, but of y^e
spytte, for the letter killeth, but the spytte
genuerh y^e fe,

The

The lord no doute is a spirite: and where the spirite of y^e lord is: there is libertie.

The. iiii. chapter.

If our gospel be yet hid it is hid among them that are losse, in whom the God of this world hath blynded the mindes of the, which beleue not, least the light of the glorious gospel of Christ, which is the Image of God, shoulde shyne on them.

Our exceeding tribulacion, which is momentary and lyght, prepareth an exceeding and an eternall weight of glozy vnto vs, whyle we loke not on the thynges, which are sene, but on the thynges, which are not sene. For thynges which are sene, are temporal but thynges which are not sene are eternal.

The. v. Chapter.

For we must all appere before the iudgement seate of Christ, that every man maye receiue the woꝝkes of his body according to that he hath doe, wheter it be good or bad.

Olde thynges are passed awaye beholde al thynges are become newe.

The. vi. chapter.

I haue hearde the in a tyme accepted: and in the daye of saluacion haue I succoured thee. Behold now is that well accepted tyme: behold now is that daye of saluacion.

The .ii. Epistle

Let vs geue noman occasion of eyde, that
in oure offit be foude no fault: but in all
thinges let vs be haue oure selues as the
ministers of God.

What felowship hath righteousness wth
vnrighreousnes: what cōpany hath lycht
wth darcknes: what recozde hath Chriſt
wth Belial: either wat part hath he that
beleueth wth an infidell: how agreith the
temple of god wth Idols: And ye are the
temple of that lyuing god, as sayde god. I
wyl dwell among them, & walke among
them, & wyl be thei god, & they shal be my
people.

The. vii. chapter.

Godly sorow causeth repentance vnto
saluation not to be repented of: wthen
wozldly sorow causeth deathe.

The. viii. chapter.

Ye knowe the liberalitie of our lord Je
sus Chriſt, whiche thought he were ri
che, yet for your saues became pooze, that
ye shoulde bys pouertie, myght be made
riche.

If there be first a wylling mynde, it
is accepted accordyng to that a man ha
th, and not accordyng to that he hath
not.

The. ix. chapter.

This yet remember how that he which
soweth lytel, shall reape litel, & he that
soweth plenteously, shal reape plenteously
And

And let every mā do accordyng as he hath purposed in his hert not grudgyng ye of necessity, for god loveth a chereful geyer.

The. x. Chapter.

The weapons of our warre are not carnall thynges, but thynges mighty in god, to cast downe strong holdes, wherewith we ouerthrow ymaginations, & every oþer thyng that exalteth it selfe againste the knowledge of god, and bringe into captivity al understanding to the obedience, of Christ, and are ready to take vengeance on al disobedience, when your obedyece is fulfilled.

Let him that reioyseth, reioyse in the Lord, for he that praiseth hymselfe, is not allowed, but he whome the Lord praiseth.

The. xi. Chapter

These false Apostles are disceytfull workers and fashion them selves lyke unto the Apostles of Christ. And no marvel, for Satan himselfe, is chaunged in to the fashion of an aungel of light. Therefore it is no great thyng, though he his ministers fashion themselves as though they ministers of righteousness: whose ende shal be according to their desires.

Who is sicke, and I am not sicke: who is hurt in þe faith & my heart burneth not: yf I must nedes reioyce, I wyl reioyce of myne infirmities.

The Epistle

The. xii. chapter.

And least I shoulde be exalted out of measure thow the abundance of reuelacions: there was geuen vnto me vnquietnes of the fleshe, & messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For this thing besought I the Lorde thyse, that it mighte departe fromme, and he sayde vnto me: my grace is sufficient for thee. For my strenghte is made perfecte thow weakenes, very gladlye therfor wyl I reioyce of my weakenes, that the strenghte of christ maye dwel in me.

The chyl dren ought not to lare by for & fathers & mothers, but the fathers & the mothers for the chyl dren.

The. xiii. chapter.

In the mouth of two or thre witnesses shall euery thyng stande.

Finally brethren fare ye well, be perfect, be of good comforts, be of one mynde, lyfe in peace & the Lorde of loue and peace shal be with you.

The Epistel of S. Paule to the Galathians the. i. chapter.



Neuerthelesse though we oure selues, or an aūgel frō heauen, preache any other gospel vnto you, the & whiche we haue preached vnto you

you, holde yacursed.

If I studied to please menne.

I were not y seruante of chryst.

I certtifie you bryethzen, that the gospel which was preached of me was not after the manner of menne, neither receyued I it of man, neyther was I taught it, but receyueth it by the reuelacion of Iesus Chryste.

The. ii. Chapter.

Ad when Peter was come to Antioche I withstode him in the face, for he was worthe to be blamed. We which are Jewes by nature, and not sinners of the gentiles, know that a man is not iustified by the dedes of the lawe, but by the fayth of Iesus Chryst. And therfore we haue beloued on Iesus Chryste, that we might be iustified by the fayth of Chryst, and not by the dedes of the lawe: because y by the dedes of the lawe, no fleshe can be iustified.

I lyue verely yet now not I, but chryste lyueth in me.

If righteousness come of the law, then Chryst dyed in vayne.

The. iii. chapter.

Euen as Abraham beleued God, and it was ascribed to him for righteousness vnderstand therfore, y they which are of fayth, the same are y children of Abrahā.

The Epistel.

As many as are vnder the law, are vnder malediccion. For it is wrytten, cursed is euery mā ꝑ contynuerh not in al thinges, which are wrytten in the booke of the lawe to fulfyll them.

To abraham and his fede was the promys made, he sayeth not in the sedes, as in many, but in the fede, as in one which is Chzist.

The scripture concluded al thinges vnder synne, that ꝑ promes by the faythe of Iesus Chzist, shoulde begethen vnto them ꝑ beleue.

The. iiii. chapter.

It is good al wayes to be seruent, so it be in a good thinge.

The. v. Chapter.

In Iesu Chzist netther is circumcission any thing worth, neyther yet vncircumcission, but faith which by loue is myghty in operacion.

Al ꝑ law is fulfilled in one word, which is this thou shalt loue thine neighbour as thy self. If ye byte and deuoure one another: take hede lest ye be consumed one of another.

The fleshe lusteth contrary to the spirite, & the spirite contrari to the fleshe. These are contrary one to the other, so ꝑ ye cannot doe that which ye woulde. But and ꝑ ye be ledde of the spirite, then are ye not vnder

Under the lawe.

The dedes of the fleshe are manyfelf, whiche are these, aduoutry, fornication, uncleannes, wantonnes, ydolatrie, wilche craft, hatred, barlaunce zele, wrath strife, sedition, sectes, enuying, murder, dronckenness, gluttony, and suchelike, of the whiche I tell you befoze, as I haue tolde you in tyne past y they which commit suche thynges shal not inherite the kyngdom of God.

The fruite of the spirite is loue, loye, peace, lōg sufferinge, gentlenes, goddnes, faithfulness, mekenes, temperance. Against suche there is no lawe. They that are Chrystes haue crucified the fleshe with the appeties and lustes. Al we lyue in the spirite, let vs walke in the spirite. Let vs not be vaine glorious prouoking one another & enuying one another.

The. vi. chapter.

Brethren, yf any man be fallen by chance into any faute, ye which are spiritual helpe to amend hym, in the spirite of mekenes; considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfil the law of Chryste. Al any man seme to him self that he is something, when he is in dede nothyng, the same deceaueth himselfe in his ymaginacion. Let every man proue his owne worke, &

Al. b.

then

The Epistle

then shal he haue reioysynge in his owne selfe, & not in another. For euery man shal beare his owne burthen.

Whatsoeuer a man soweth, that shall he reape, he that soweth in his flesh, shall of the flesh reape corruption. But he that soweth in the spyrte, shall of the spyrte reape tytle euerlastyng. Lette vs not be wery of wel doyng. For when the tyme is come, we shall reape without wearines. Whell we haue therfore tyme, lette vs do good vnto al men, & speciallpe vnto them, which are of the houtholde of faythe.

God for hyde the I shoulde reioyce, but in the crosse of oure Lord Iesu Christ, wher by the world is crucified as touching me, & I as concerning the worlde.

The Epistell of S. Paule to the Ephesians, the fyrste chapter.



Blessed be God the father of our lord Iesus christ, whiche hath blessed vs in all maner of spirituall blessings in heauelye thynges by Christ accordyng as he had chosen vs in him, before the foundation of the world was layde, that we should be seinctes, & without blame before him, through the loue. And ordeined vs before through Iesus Christe to be beyres vnto him

to the Ephesians.

fol. lxiii

him selfe, according to the pleasure of his
grace wherein he hath made vs accepted
in the beloued.

The. ii. Chapter.

By grace are ye made safe through sa-
tyth, and that not of your selues, for it
is the gifte of God, and cometh not of
workes, lest anye manne shulde boaste him
selfe. For we are his workemanshyy crea-
ted in Christ Iesu vnto good workes, but
to the which, god ordeined vs before, y^e we
shulde walke in them.

But now in Christ Iesu, ye which a
whyle ago were farre of, are made nye, by
the blond of Christ.

Nowe ye are no more straungers, & fo-
reners, but scytelyns with the sainctes, &
of the householdes of God, and are bylte vpon
the foundation of the Apostles & proph-
etes, Iesus Christ beinge the head corner
stone, in whom euery byggyng coupled to-
gether groweth vnto an holy temple in y^e
lord in whome ye also are bygged together, &
made an habitation for god in the spyte.

The. iii. chapter.

Ieroste you y^e ye walke worthy of the
vocatio wherw^o ye are called, in all humi-
nes of minde, & meakenes, & long sufferig for
bearing one another through loue, & y^e ye
be diligēt to kepe y^e vnitie of y^e sprete in the
bod of peace being one body & one sprete euē
as ye are called in one hope of your callig.

To

The Epistle

To every one of vs is geuen grace accordyng to the measure of the gyfte of Christ.

Hence forth be no more chylzen, wauneringe and carped with every wynde of doctrine, by the wylkes of men, and craftines, wherby they lay awayne for vs to deceiue vs. But lette vs folow the truth in loue, & in al thinges grow in hym, which is the head, & is to say Christ.

As concerning the conuersation in yeme passe, lay from you the old man, which is corrupt thow the decenable lustes, & be reued in the sprete of your myndes, and put on y newe man which after the image of god, is shapen in righteousness and true holynes.

Be angrie but sinne not, let not the sun go downe vpon your wrath.

Let no fylthie communication procede out of your mouthes, but that which is good to edify with all when nede is: that it may haue fauour which the hearers.

The .v. Chapter.

This ye knowe that no whoremonger, neither vnclense person, or conetous person, which is the worshippinger of ydolles, hath anye inheritaunce in y kingdom of christ & of god.

Take heede that ye walke circumspectly: not as fooles, but as wyle, redemyng the tyme

to the Ephesians. fol. lxxiiij
tyme: for the dayes are enyl.

Be not droncke with wyne, wherin is
excesse.

Wemen submit your selues vnto your
olone husbendes, as vnto y^e lord. For the
husband is y^e wyues head, enē as ch^rist is
the head of the congregation.

Husbendes loue your wyues, euen as
Ch^rist loued the cōgregation, & gaue him
selfe for it, to sanctifye it &c.

Let the wyue se that she feare her hus-
band.

The. vi. Chapter.

Fathers moue not your chyldre to wra-
the, but brynge them vp, with the nour-
ture & infirmation of the lord.

Remember that whatsoener god thin-
ge anye man doth, that shall he receaue
agayne of the Lord wheter he be bounde or
fre.

Put on the armour of god, that ye may
stande stedfast against the crafty assautes
of the demyl.

For we wrestle not against fleshe and
bloud: but against rule, against power, &
agaynst wordly rulers of the darkenes of
this world, against spiritual wyckednes,
for heavenly thinges.

The Epistel to the Philippians,

The first Chapter.

The Epistle



That Christ be preached all manner wayes, whether it be by occasion or of true meanig. I therin loye, ye and wyl loye.

Christe is to me lyfe, & death is to me anauantage.

I desire to be loksed, & to be with Christ, which thing is best of al.

The.ii.chapter.

Like ye drawe one way, hauynge one loue, being of one accorde, and one minde, that nothing bedone thowre strete or bypne glozy, but that in mekenes of mynde euery man esteeme, other better the him selfe. And loke not euery man one his owne thinges, but euery man on the thynges of other men.

God hath exalted him and geuen hym a name aboue al names, that in the name Iesus, should euerye kne bowe, both of thinges in heauen, and thynges in earth, and thynges vnder the earth, and that all touniges should confesse that Iesus christ is the Lord, vnto the prayse of god the father.

It is god which worketh in you, both y wyl & also the dede of good wyl.

Al other seke their owne, & not y which is Iesus Christes.

The.iii.chapter.

BEware of dogges, beware of euil workers, beware of dissention. For we are circumcision which worship god in the spirit, & reioyce in christ Iesu, & haue no confidence in the fleshe.

I do iudge al thynges but donge, & I might wshine christ, & might be found in him not hauinge mine owne righteousnes which is of the law, but of which spyngeth of the fayth which is in christ.

Brethren be folowers of me, and loke on them which walke even so, as ye haue vs for an ensample. For many walke of whome I haue told you often, and now tell you weping, that they are the enemies of the crosse of Christ, whose ende is damnation, whose god is their bely, and whose glozy is their shame, whiche are worldly mynded. But our conuersation is in heauen, from whence we loke for a sauyour eue the Lorde Iesu christ, whiche shal chaunge oure vyle bodies & they maye be fashioned lyke vnto his glorious boode accordyng to the working, wherby he is able to subdue al thynges vnto himselfe.

The. iiii. chapter.

BE not careful but in al thynges shewe your perficion vnto god in prayer and supplication with geuyng of thanks.

I haue learned in whatseuer state I am, therewith to be content.

Euery

the Epistle

Euery where and in al thinges I am instructed both to be full, & to be hungrye to haue plentye, and to suffer nede. I can do al thynges throught & helpe of chriſt, which ſtrengthened me.

The Epistle of S. Paule to the Colloſſians. The fyrſt chapter.



By him were al thinges created, thinges that are in heauen, and thinges that are in earth, thinges viſible, and thinges inuiſible, whether they be maieste or lordſhip, or either rule or power. All thinges are created by him and in him & he is before al thinges, & in him al thinges haue theyr being.

The. ii. Chapter.

In Chriſt dwelleth all the fulneſſe of godhede bodily, and ye are complete in hym, which is the head of al rule, and power, in whome alſo we are circumciſed by circumciſſion made without handes, by putting of y^r ſinful body of y^r fleſh throughte the circumciſiō that is in Chriſte, in that ye are buried with him throughte baptyme in whom ye are alſo riſe againe throught ſaith that is wrought by the operacion of god, whiche raiſed him from death.

The

The. iiii. chapter.

If ye be then rylen agayne with chryst,
 seke those thynges which are aboue, wher
 chryst sitteth on y^e ryght hande of god:
 Set your affectis on thynges that are abo-
 ue, & not on thynges which are on the
 earthe.

Mortify your membres which are on
 the earth fornication, vncleannes, vnnatu-
 ral lust, euyl concupiscence, and couetous-
 nes, which is worshipping of idolles. For
 which thynges sake, the wrath of god com-
 meth on the chyldren of vnbeliefe.

And all thynges whatsoeuer ye do in
 worde or dede, do in the name of the lord
 Jesu, geuyng thanks to god the father
 by hym.

Husbundes loue your wifes, and be not
 bytter vnto them.

Seruauntes, be obedient vnto your
 bodely masters in all thynges, not wth eye
 seruaunce, as men pleasers, but in singleness
 of harte, fearing god.

Ye masters do vnto your seruauntes y^e
 which is iuste & equall, seynge ye knowe
 that ye haue also a master in heauen.

The. v. chapter.

Let your speache be all wayes well sa-
 loured and powdered with salt, that
 ye may knowe howe to answer euery
 manne.

The fyrst Epistle to the Thessa-
lonians the second chapter.



MY exhortation was not to
brynge you to errour, nor yet
to uncleannes, neyther was it
with gyle, but as we were also
wede of god, that the gospell
shulde be commytted vnto vs
euen so we spake: not as though we entē-
ded to please mē, but god which trieth our
hartes. Neither was oure conuersation
at any tyme with flattering wordes as ye
wel know, neyther in cloked couetousnes,
god is recorde, neyther soughte we prayse
of men neyther of you, nor yet of any o-
ther. &c.

For what is our hope or love, or crow-
ne, or reioysinge: are not ye it in the prese-
nce of our lord Iesus christ at his comynge?
yes ye are our glorie & love.

The .iiii. chapter.

This is the will of god, euen y^e shulde
be holy, and that ye shoulde abstayne
frome fornication, that every one of you
shoulde know howe to kepe his vessel, in
holines and honoure and not in the lust of
concupiscence, as do the bethē which knowe
not god. That no man go to farre & de-
fraude his brother in bargaynyng, becau-
se the lord is a venger of all such thynges
as we tolde you before tyme, and testified

For

to the theſſalonians fo. lxxvii

For god hath not called vs vnto vnclennes;
but vnto holyness. He that therfore despy-
seth, despyseth not manne, but god, which
hath sent his holpe spyrte among you.

I wolde not brethren haue you yguo-
raunt concerning them which are fallen
a slepe, & ye so: as not as other do, which
haue hope. For yf we beleue that Iesus
dred & rose agayne: euen so the also which
slepe by Iesus, wyl god bryng agayne in
hym.

The. v. chapter.

Of the times and seasons brethren ye
haue no nede y I wryte vnto you: for
ye your selues know perfectlie, & the daye
of the Lorde shall come euen as a thefe in
the night. When they shall say peace and
no danger, then cometh on the soden de-
struction, as the trauaylynge of a womā
with chylde, & they shall not scape.

Let vs not slepe as do other, but let vs
watche & besober, for they that slepe slepe
in the night and they that be dronken, are
dronken in the night. But lette vs which
are of the daye, be sober, armed with the
best plate of fayth and loue and with ho-
pe of saluacion as an helmet. For god
hath not apointed vs vnto wrath: but to
obtayne saluacion by the meanes of our
lorde Iesu chryst whych dyed for vs, that
wheter we wake or slepe: we shoulde lyue
together with him. Ec. ii The

The.ii. Epistle to the Thessalonians,
the fyrst chapter.



Our selves reioyce
of you in the cōgre-
gations of god ouer
your pacience, & fa-
yth, in all your per-
secutions and tribu-
lations, that ye suf-
fer which is a token
of the righteous iudgement of god, that
ye are counted worthy of the kyngdome
of god, for which ye also suffre.

The .ii. hapter.

Let no man deceaue you by any mea-
nes, for the Lorde commeth not ex-
cepte ther come a departing fyrst, &
hate that spynful man be opened the son of
perdition which is aduersary, and is ex-
alted aboue al that is called god, or that is
worthyppe: so that he shal sytte as god
in the temple of god, and shewe hym sel-
fe as god.

The.iii. chapter.

We require of you brethren in the na-
me of our lord Iesus Chyzt, that ye
with draw your selues, from euery bro-
ther that walketh inordynately, and not
after the instruction which ye receaued
of vs.

When

to the Theſſalonians. fol. lxxviii

When we were with you, this we warned you of, that yf there were any whych wold not worke that the same, should not eate.

Whothē be not ye werpe in wel doing.

If any man obey not your sayinges, send vs worde of hym by a letter, and haue no companie with him, that he maye be aſhamed, and counte him not as an enemy, but warne him as a brother.

The. i. Epistle of S. Paule, to Timothy the .i. chapter.



The ende of the commaundementes is loue & cometh of a pure hart and of a good conscience, & of sayth vnſayned.

This is a true saying: and by all meanes worthy to be receiued, that

Christe Iesus came into the worlde to saue ſynners.

The. ii. Chapter.

I Exhort y therfoze, that aboue al thynges, prayers, ſupplications, interceſſions, & geuyng of thankes be had for all me, for kynges, & for al that are in auctoryte, y we way lye, in al godlynes & honeſtie. For y is good & accepted in y ſight of god our Sauoure, which wil haue al me ſaned, and to come to the knowledge of the truth.

Cc. iii.

3

The Epistle

I wyll that women araye them selues in comely apparel with shamesfastnes, and discrete behaueour, not with bzodzetts be ar, other gold oz pearles, oz costely araye: but suche as becommeth women that profess the woꝝshipping of god thozow good woꝝkes.

Let the woman learne in sillence with allsubiection. I suffer not a women to teache, neyther to haue auctoritie ouer the mā, but for to be in silence. For Adā was fyrst formed, and then Eue. Also Adā was not decesued, but the womanne was deceyued, and was in transgression,

The. iiii. chapter.

Yf a man conet the office of a bishop he desyret a good woꝝke. He and a byshop must be saules, h husband of one wyfe, sober discrete, honestly appareled, barberous, apt to teache, not drunken, no fyghter, not geue to filthy lucre: but getle abhoyring fighting, abhoyring couetousnes, & one h ruleth his owne house honestly, hauing children vnder obedience w all honestie. For yf a man canot rule his owne house, how shal he care for h congrega cio of god. He may not be a yōg scoler, lest he swel & faule into h iudgemēte of h euyll speaker. He must also be wel reported of among the which are without fozthe, lest he fall into rebuke and snare of the euyll speaker

speaker.

Let the deacons, be the husbandes of one wyfe, & suche as rule their chyldren wel, & their owne householdes.

The.iiii.chapter.

The spirite speaketh evidently that in the later times some shal departe fro the fayth, and shal gene hede vnto spirites of errour, and deuolthe doctrine of them which speake false thozowe pocrisie, and haue their consciences marked w an hote yron: for biddinge to mary, & commaunding to abstayne fro meates whiche god hath created to be receyued with geuyng thanks, of them which beloue & knowe y truth. For al y creatures of god are good & nothing to be refused if it be receaued w thakes geuyng, for it sanctified by y word of God and prayer.

Exercise thy selfe vnto godlynes. For bodely exercise profiteth lyttel, but godlynes is good vnto al thinges, as a thinge, which hath the promises of y lif, y is now, & of y lyfe to come.

The.v.chapter.

She y is a very widow & scendles, putteth her trust i god, & contineth in supplication and prayer night and day. But she that lyueth in pleasure, is dead, euen yet alpye.

The yonger widdowes refuse, for whē they haue begunne to waite want to see

Cc.iii.

diha,

The Epistel.

disshonoure of Christ, then wyl they marye
haupng daminacis, because they haue bro-
ken theyr fyrst saith. And also they learne
to go from house to house ydle, yea not
ydle onely, but also trifling & busi bodie,
speaking thinges which are not comely.

The elders that rule well, are worthy
of double honoure, mooste specially they,
which labour in the worlde and in the
chyrch.

Againste an elder receaue none accusa-
tion, but vnder two or thre witnesses.

Them that synne, rebuke openly, & so
ther maye feare.

Obserue these thinges without haste
iudgement, & do nothing partially.

Laye handes sodenly on no man.

The. vi. Chapter.

If any man be not content with þe hol-
some wordes of our Lord Iesu Christ,
& with the doctrine of godlynes, he is puffed
vp and knoweth nothing, but wasteth his
daynes about questyons & strife of wordes
whereof spring enuy, strife, raylinges, e-
uyl surmyssing & vaine disputations al mē
with corrupt myndes, and destitute of the
truth, whiche thinke þe lucre is godlynes,
is from suche separate thē selfe.

When we haue foode & raymēt, let vs
therwith be content.

They þe wyl be riche, faule into tēptacis
and

and snares, & into many foliſhe & noyſome luſtes which drounde men into perdictiō & deſtruction, for couetouſnes is the roote of alle euyl, which while ſome luſteth after, they erred from the ſayth, & tãgled the ſelues with many ſorrowes.

Charge thẽ that are riche in this world that they be not excedinge wyſe, and that they truſt not in the vncertayne riches, but in the lyving God which geueth vs abundantly all thinges to enioye them, & that they do good, & be riche in good woꝝkes, & reoy to geue and diſtribute, layinge bp in ſtoꝝe for them ſelues a good foundation againſte the tyme to cõe ỹ they maye obtayne eternal lyfe.

The .ii. Epistle to Timothe the
ſyꝝth chapter.



God hath not geuen vs the ſpíríte of feare, but of power, & of loue & of ſobernes of minde.

Be not aſhamed to teſſifie our Hoꝝde, neyther be aſhamed of me, which am bounde for his ſake, but ſuffre thou aduerſitie alſo with þy goſpell thꝛough the power of God, whiche ſaued vs & called vs with an holy calling, not accoꝝdyng to oure dedes, but accoꝝdyng to his owne purpo

The Epistle

for grace, which grace was given through christe Iesu before the world was, but is now declared openly by the appearing of our saviour Iesu christ, which hath put away death, and hath brought life, and immortalitye vnto lyght through the gospel.

The. ii. chapter.

Noman that warreth entangleth himselfe with worldly busynes, and that because he would please him that hath chosen him to be souldier, and though a man stryue for a mastery, yet is he not crowned except he stryue lawfully.

It is a treue saying: yf we be dead with him, we also shall lyue with him. Yf we be patient we shall also reinge with him. Yf we deny him, he also shall deny vs. Yf we beleue not, yet abyedeth he saythful. He cannot denye himselfe.

Stryue not aboute words, which is to no profite, but to peruert the hertes.

The lord knoweth them that are his. And let every man that calleth on the name of christ departe from iniquitie. Not with standing in a great house are not onely vessels of gold, and of syluer but also of wod & of earth, some for honour, & some to dishonoure. But yf a man purge himselfe from suche felowes, he shalbe a vessel sanctified vnto honour, mete for the lord and prepared vnto all good workes.

For

Forsythe and vnlearned questions put from thee, remēbryng y^e they do, but geuēze strif.

The. iiii. chapter.

YC and all that will lyue godly in chryste .. Iesu muste suffre persecutions: but the euill men and disceuers shall waxe worse and worse, while they deceaue and are deceaued them selues.

All scripture geuen by insperacion of god, is profitable to teache, to imroue, to amende and to instructe in rightwiseness, y^e the mā of god may be perfecte and prepared vnto all good woꝝkes.

The. liii. chapter

PReache the woꝝde, be seruent, be it in season or out of season. Imroue, rebuke, reoꝝt with al longe sufferinge & doctrine. For the tyme wyll come, when they will not suffre wholesome doctrine but after theyꝝ owne lustes shall they (wholē eares iche) get them an heape of teachers, & shall turne their eares from the trueth, & shalbe geuen vnto fables.

I am now redy to be offered, & the tyme of my departing is at hand, I haue fought a good figh, and haue fulfilled my course & haue kepte the faith. From hence forth, is layd by for me a crowne of righteousness which the loꝝde y^e is righteous iudge shall geue me at that daye, not to me onely, but vnto all them that loue his commyng.

The

The Epistle of S. Paule to Ti-
tus the fyrst chapter.



A Bythop must be sancteſſe,
as it be commeth the myni-
ſter of god. Not proude not
angre, no dyſharde, no ſigh-
ter, not geuen to ſpliche lu-
cre, but herberous, one that
loneth goodnes ſobze mynded, righteous,
holy, temperate & ſuch as cleueth vnto the
true word of doctrine, & he may be able,
to exhibite with hoſſome learninge, and
to improue them that ſape againſt it.

The Cretians are alwayes lyars, euil
beaſtes & ſlowe helpes.

They confeſſe & they knowe god: but
with the dedes they deny hym, & are abho-
minable, & diſobedient, & to al good wooz-
kes diſcommendable.

The. ii. chapter.

And the elder wemen lyke wiſe, that
they be in ſuch rayment, as becom-
meth holynes, not falſe accuſars not geue
to much dypnking, but teachers of honeſt
thynges, to make y yonge wemen ſobze min-
ded, to lone their huſbandes, to loue their
chyl dren, to be diſcrete, chaſt, huſwifely
good and obedient to their owne huſban-
des, that the word of god be not euell ſpo-
ken of.

The

The grace of god, that bryngeth saluation vnto al men hath appared, and teacheth vs that we should deny vngodlines & worldly lusses, & that we should lyue sobremynded, righteouslye & godly in this present world, loking for the blessed hope & glorious apperinge of the mightye god, & of our sauour Jesus Christ, whiche gaue him selfe for vs, to redeme vs, from al vnrightheousnes and to pouрге vs a peculier people vnto him selfe, seruently geuen vnto good woorkes.

The. iiii. chapter.

WArne them that they submit themselves to rule and power, to obey officers, that they be redy to al good woorkes.

Not of the dedes of righteousnes which we wrought, but of his mercy he saved vs

Folthe questions and genealogies, & brawlynge and strife aboute the lawe, auoyde, for they are vnpzofitable, superfluous.

A man that is geuen to heresie, after the first and the seconde admonition, auoyde, remembryng that he that is suche, is perverted, and synneth. even damned by his owne iudgement.

The Epistle of S. Paule to the

Hebrewes the. i. chapter.

God

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DD in tyme past diuerſly and
manye wayes ſpake vnto the fa-
thers by the prophetes, but in
theſe laſt dayes, he hath ſpoken
vnto vs by his ſonne whome he
hath made heire of al thinges, by whom
alſo he made the worlde.

He maketh his aungels ſpirites, & his
ministers flammes of fyre.

Are not all the aungels miniſtring ſpi-
rites ſent to miniſter for theys ſakes, whi-
che ſhal be heires of ſaluacion?

The. ii. chapter.

HE that ſanctifieth, & they which are
ſanctified are al one.

He in no place taketh on hym the an-
gels, but the ſeede of Abraham taketh he
on hym. Wherefore in al thinges it beca-
me him to be made lyke vnto his brethren,
that he might be merciful, and a faithful
hye prieſt in thynges concerning god, for
to purge the peoples ſynnes. For in that
he himſelfe ſuffered and was tempted, he
is able to ſacker them that are tempted.

The. iii. chapter.

Come as a ſonne hath rule ouer the
houſe whoſe houſe are we, ſo that we
holde faſt the confidence and the reioyſing
of that hope vnto the ende.

Take hede brethren, that there be in
none of you an eny herte in unbelene, &

be

he shoulde depart from the lpyting God :
but exhorte one another dayly, whyle it is
called to daye, leasse any of you ware har-
de harted thozowe the decoyfulnesse of
synne.

The. liii. Chapter.

The worde of god is quicke, and mygh-
tye in operacion, and sharper the any
two edged swerd: and entreth thzough,
euen vnto diuiding a sonder of the soule
and the spryte, & of the iointes & y mary :
and iudgeth the thoughtes and the inten-
tes of the hearte: neyther is there any cre-
ature inuisible in the sight of it. For all
thynges are naked & bare vnto the eyes of
him, of whom we speake.

We haue not an bie priest, which can-
not haue compassion on our infirmities,
but was in al poyntes lyke as we are, but
yet without synne.

Let vs therfore go boldly vnto the seate
of grace that we may receyue mercy, and
fynd grace to helpe in tyme of nede.

The. v. Chapter

Every hye priest y is taken from amōg
men is ordeyned for men, in thynges
pertanyng to God, to offer giftes and
sacrifices for synne: whiche can haue co-
passion on the ignorant, and on then that
are out of the waye, because that he hym-
selfe also is compassed with infirmi-
ties, for they whiche infirmities sake, he is
bound

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bound to offer for synnes, as wel for his owne parte, as for the peoples.

No man taketh honoure vnto hym selfe, but he that is called of god, as was Aaron.

Christ in the dayes of hys fleshe did offer by prayers and supplications, wth strong crying and teares, vnto hym that was able to saue him from death, & was also heard, because of his obedience.

The vi. chapter.

It is not possible, that they which were once lychted, and haue tasted of the heavenly gyft, and were become partakers of the holye ghoste, & haue tasted of the good worde of god, and of the power of the world to come: yf they fal, should be renued agayne vnto repentance: for as moch as they haue (as concerning themselves) crucified the sonne of god afresh making a mocke of him.

That erth which drinketh in the rayne which cometh ofte vpon it, and bringeth forth earbes meate for them that dwelle it, receaueth blessing of god. But that ground which beareth thornes and byrns, is repproued and is nye vnto cursing: whose ende is to be burned.

God is not vnrightheous, that he shuld forget your worke and labour that proceedeth of loue, which loue ye shewe in his name

name, which haue mynistred vnto the sa-
intes, and yet minister.

The. vii. chapter.

TO Melchisedech, Abzahā gaue tythes
of al thinges.

Melchisedech fyrst is by interpretaciō
Kynge of righteousnes, after y^e heis king
of Salem, that is to saye, kynge of peace,
withoute father without mother, without
kinne, and hath nether begynning of hys
tyme, nether yet end of hys lyfe: but is ly-
kened vnto the sonne of god, & continueth
a priest for euer.

And verely those chylde of Leui, which
receaue the office of the priestes haue a co-
mandement to take according to the law
rites of the people, that is to say, of theyr
brethren, yet thonghe they spronge out of
y^e loynes of Abraham.

Leui him selfe also, whiche receaueth
tythes, payde tythes in Abraham.

The lawe made noth'ng perfecte, but
was an introduction of a better hope, by
whiche hope, we drawe nye vnto god.

This manne (Christ) because he endu-
reth euer hath an eueralasting priesthooode.
Wherfore he is able also euer to saue them
that come vnto god by him, seeing he euer
lyueth, to make intercession for vs. So as
au hys preste it became vs to haue whiche
is holy harmlesse, vndefyled, separate fro

De. i.

synnes

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synnes, & made hyar then beuen, whiche nedeth not daily (as yonder hye prestes) to offer vp sacrifice, fyrste for his owne synnes, and then for the peoples synnes, for he dyd he once for all when he offered vp hym selfe. For the lawe maketh men prestes, whiche haue infirmittie, but the worde of the othe that came sence the lawe, maketh he sone prest, which is perfect for euermore

The. viii. Chapter.

After those dayes sayth the Lord, I will put my lawes in theyr myndes and in their hartes I will wyte them, & I will be their god, and they shall be my people. And they shall not teache, every man his neyghbour, and every man his brother sayng: knowe the lord. For they shall knowe me, from the least to the most of the, for I will be mercysfull ouer their vnrighreousnes and on their synnes, and on their iniquities.

The. ix. Chapter.

The Priestes wente alwayes into the fyrste tabernacle, and executed he service of god. But in the seconde wente the hye prest alone, one every yeaere: and not without bloude, which he offered for hym selfe, and for the ignoraunce of the people.

But Chyyst beynge an hye prest of good thynges to come: neyther be the bloude of goates and calues, but by his owne bloud he entred in once for al into the holy place & founde eternal redempcion. After soeuer

is a testamēt, ther must also be þ̄ deathe of
him þ̄ maketh the testamēt, for þ̄ testamēt
taketh auctoritie when mē are dead, for it
is of no valur as lōg as he þ̄ made it is ali-
ue. Chriſt is not etred into þ̄ holpe places
þ̄ are made w̄ handes, which are but simi-
litudes of true thiges: but is etred into ve-
ry heauē, for to appeare now in þ̄ sight of
god for vs: not to offer himſelfe, offē as þ̄
hie preſt entred into þ̄ holy place ener yē
are w̄ ſtraūg blond, for thē muſte he haue
offē ſuffred ſence þ̄ world begā. But now
in þ̄ ēde of þ̄ world hath he appeared once
to put ſinne to flight by þ̄ offering vp of hi
ſelfe. And as it is apoynted vnto menne þ̄
they ſhal once die, & then cometh þ̄ iudge-
ment, euē ſo chriſt was once offered to take
awaye þ̄ ſinnes of many, & vnto thē þ̄ lōke
for him, ſhall he appeare againe without
sinne vnto ſaluacion. The. x. chapter.

It is vnpoſſible that the bloude of ore
& of goates ſhuld take awaye ſynnes.

This is the teſtament that I wyl make
vnto them after thoſe dayes ſayth þ̄ lord.
I wyl put my lawes in their hartes, & in
their minde, I wil wzite them & their ſin-
nes & iniquitis wil I remember no more.
And where remiſſion of theſe thynges is,
there is no more offeringe for synne.

Let vs conſider one another to prouoke
vnto loue, and to good workes, and that ſo

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much the more, because ye see that the day
draweth nigh. If we spurne willingly after
that we haue receaued the knowledge of
truth, there remaineth no more sacrifice
for sinnes, but a fearful looking for iudge-
ment, and violente fyre, whiche shall de-
voure the aduersaries.

It is a fearful thinge to fall into the
handes of the livinge god.

The luste shall lyue by sayth.

The. xi. Chapter.

Fayth is a sure confidence of thynges
whiche are hoped for, and a certaintie
of thynges, whiche are not sene.

Without sayth it is impossible to please
god. By sayth Moyses when he was great
refused to be called the sonne of Pharaos
daughter, & chose rather to suffer aduer-
sitye wth the people of god, then to enioye
pleasures of synne for a season, & esteemed
the rebuke of Christ greater riches then
the treasure of Egypte, for he had respect
unto the rewarde.

The. xii. Chapter.

Whom the lord loueth hym he chastis-
ned, & he scourgeth every soune
that he receiveth. No maner chastising in
the present tyme, seemeth to be ioyous, but
grievous, neuertheless afterwarde, it bring-
eth the quiet frute of ryghteousnes unto
them whiche are therein exercised.

Em

Embrace peace with all men, and holines
wpythout the whiche no man shal se y lord.

¶ Can for one breakfast solde his byrth
ryght, ye knowe how that afterwarde whē
he wold haue inherited y blessing, he was
put by, & he found no meanes to come ther
by againe, no though he desired it wteres.

¶ We are come vnto the mount Sion, and
to the Citie of the liuynge god the celesty
all Ierusalem, & to an innumerable syghe
of Angels, and vnto the congregation of y
spyt bozne sannes whiche are wpytten in
heauen, and to god the iudge of all, and to
the spytes of iust and perfecte men, and
to Iesus the mediator of the new testamēt
and to the spryncklyng of bloude, that spea
keth better then the bloude of Abel.

¶ Our god is a consumyng fyre.

The. xiiii. Chapter.

BE not forgetfull to lodge strangers
for thereby haue dyners receaued an
gels into their houses vnwares.

¶ Let wedlocke be had in all poyntes, &
lette the chamber be vndefiled, for whose
keepers and aduoutrars god wyll iudge.

¶ Remembze the whiche haue the oueright
of you, whiche haue declared vnto you the
worde of god. The ende of whose conuer
sation se that ye loks vpo, and folow theyr
sayth.

¶ Be not caried aboute wpyth diuers and
fraunge learnyng.

¶ Here

The Epistle

Here we haue no continuing cytle, but we seeke one to come.

To do good, and to distribute forget not for with such sacrifices god is pleased.

Obeie them that haue the ouersight of you, and submit youre selues to them, for they watche for your soules, eue they that must geue accomtes: that they maye do it with ioye, and not with greife, for that is an vnprofitable thinge for you.

The Epistle of S. Iames the fyrst Chapter.



My brethren counthe it exceedinge ioye, when ye fall into diuers temptacions, for as muche as ye knowe howe that the entringe of youre sayth byngeth pacience, & let pacience haue her perfecte worke, that ye maye be perfecte and sound lacking nothinge. If any of you lacke wysdome, let hym aske of god, whiche geueth to all men indifferently, and casteth no manne in the teth, and it shalbe geue hym.

But let hym aske it in faith and wauer not for he that douteth is lyke the waues of the sea tossed of the wynde and caried with violence. Neither let that man thinke that he shall receaue any thinge of the Lorde a wauering minded mans vnstable in al his wayes.

wayes, Let the brother of lowe degree reioyce in that he is exalted, & the ryche in that he is made lowe, for euen as the floure of the grasse shal be vanishe awaye, The sone riseth wth heate, & the grasse wydereth, & his floure falleth awaye, and the beautye of the fashyon of it perissheth, euen so shal the ryche man perissh wth his aboundance.

Happy is that mā that indureth in temptation, for whē he is tryed, he shal receaue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

God tempted not vnto euyl, neither tempted he any man. But euery man is temted drawen awaye, and entised of his owne concupiscence. Then when luste hath conceived she bryngeth forth synne, & synne whē it is finished bryngeth forth the deathe.

Euery good gyfte, & euery perfecte gyfte is from aboue, and commeth downe from the father of lyght, wth whom is no variablenes, neither is he chaunged vnto darkenes. Let euery man be swyfte to heare, slowe to wrath, for the wrath of mā worketh not that, whiche is righteous before God. So that ye be doars of the word, and not beaters only, deceaynyng your selues.

Pure deuocion and undefiled, before god the father, is this, to visite the fatherlesse & wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

The

The Epistel.

The. ii. chapter.

Whoſoener ſhal kepe the whole ſame,
and yet ſalle in one point, he is guilty
in all.

There ſhalbe iudgement mercyes to
him, y^e ſheweth no merce, & merce relop-
ſeth againſte iudgement

Fayth yf it haue no dedes is deade in it
ſelfe.

A manne is iuſtified of dedes, & not of
ſayth onely.

As the body without the ſpirite is dead
even ſo ſayth withoute dedes is dead.

The. iii. chapter.

If any manne ſynne not in woꝝde, the
ſame is a perfecte man, & able to ſame
all the body.

The tounge is a lytle member, and do-
eth greate thinges. It is an vnruely euil
full of deadly poyſon, the tounge can no
manne tame.

If any man be wyſe & endued with le-
arning among you, let him ſhewe y^e woꝝ-
kes of conuerſation in meeknes y^e is coupled
with wiſdom.

The wiſdome that is frome aboue is
ſtriſte pure, than peaſable, gentle and eaſie
to be intreated, full of mercy and good fru-
tes, without iudgynge, and without ſpinn-
lacion: pea and the frute of righteouſnes
is ſowen in peace, of them that mayntayn
ne

ne peace.

The. iiii. chapter.

Ye are & receyue not, because ye are amisse.

Knowe ye not howe y^e the frendshyp of the world is enemie to god warde.

Whosoener wil be a frend of the world, is made the enemy of god.

What thing is your lyfe? It is not euē a vapoure that appereth for a lytle tyme, & then banished awaye.

To him y^e knoweth howe to be good, & doth it not, to hym it is synne.

The. v. chapter.

Go to nowe ye riche men, wepe & howle on your wretchednes that shal come vpon you. Your riches is corrupt, your garmentes are moth eaten, your gold and your syluer are canured, & y^e rust of them shalbe withnes vnto you, & shal eat your fleshe, as it were fyre.

About all thynges my brethren, sweare not, nether by heauē, nether by y^e earth, nether by any o^r her o^rth. Let your yea, be yea your naye naye, lest ye fal into ypocrisie.

If any of you be diseased, let hym call for the elders of y^e congregacion, & let them pray ouer hym, & anoynte hym with oyle in the name of the Lorde, & the prayer of faith shal saue y^e sicke, and the lord shal raise him vp, and yf he haue committed synnes,

Do. v.

they

The i. Eeipſtle

They ſhalbe forgiven him.

Confelle your faultes one to another,
and praye one for another, that ye maye
be healed.

The prayer of a righteous man availeth
much, yf it be fervent.

Wherethen yf any of you erre fro the truth,
e another convert him let the ſame knowe y
he which converted the ſinner from going
aſtraye oute of his waye, ſhall ſave a ſoule
fro death, and ſhall hyde the multitude of
ſynnes.

The fyrſt Epiſtle of S. Peter the. i. chapter.

Wende by the laynes of your mides
be ſober & truſt perfectly on the
grace y is brought unto you by
the declaring of Jeſus chriſt, as of
bediet chyldre, not ſathyoninge
your ſelves unto your old luſtes of ignora
unce: but as he whiche called you is holy,
even ſo be holpe in al maner of converſatio
because it is wyttē, be ye holy for Jā help.

The father without reſpect of perſon ſud
geth according to enery mannes woꝝkes.

We know howe y ye were not redeemed
w corruptible ſilver or golde from your
bayne converſatio whiche ye receyved by
the tradicions of the fathers, but with the
precious bloude of Chriſt, as of lambe un
deſyled, & with outſpote which was orde
ned

ned befoze þ world was made but was declared in þ last tymes for your sake which by this meanes haue beleued on god & ray sed hym from death, & glorified hym, that your faith & hope might be in god.

Se that ye loue one another with a pure heart feruently: for ye are bozne a new, not of mortal seide but of immortal, by þ word of god, which lyueth & lasteth for ever.

Al flethe is as grasse, & al the glozy of man is as the floure of grasse. The grasse withereth & the floure falleth awayne, but þ word of the lord endureth ever.

The. ii. Chapter.

If so be þ ye haue tasted how pleasaunt þ Lord is, to wdo ye come as to a liuing stone disallowed of mē, but chosen of god, & precious & ye as liuing stones are made a spiritual house, & an holy presthode for to offer by spiritual sacrifice, acceptable to god by Jesus Christ.

Vnto you which beleue, he is precious but vnto them which beleue not, the stone whiche the buylders refused, the same is made þ head stone in the corner, & a stone to stūble at, & a rock to offende thē which stūble at þ word, & beleue not that wher on they were sette.

Derely beloved, I beseeche you as straungers and pylgrimes abstaine from fleshly lustes, which fight against the soule, & se that ye haue honeste
cen

The.i. Epistle

conuersacion amonge the gentiles, & they
whiche backbite you as euell doers, maye
see youre good woꝝkes, and pꝛaile god in
the daye of uisitation.

Submyt your selues vnto al maner of
dynaunce of man for the lordes sake, whe
ther it be vnto the kyng as vnto the chiefe
head, other vnto rulers, as vnto them that
are sent of him, for the punishment of euell
doers, but for the laude of them that do
wel. Seruantes obeye your masters
with all feare, not onelye yf they be good &
courteous, but also though they be tro
ward. For it is thanks woꝝthy yf a mā
for conscience toward God endure grete,
sufferinge wꝛongfully. For what pꝛaile
is it, yf whē ye be buffeted for your fautes
ye take it patiently, but if whē ye do wel ye
suffre wꝛonge & take it patiently, then is
ther thanks wyth God.

Christ suffred for vs, leauing vs an exam
ple yf we shoulde folowe his steppes which
did not sine, neither was ther gyle found
in hys mouth: whiche when he was reuy
led, reuyled not agayne, when he was buf
feted, he threatened not, but commytted
his cause to hym that iudgeth righteously,
whiche his owne selfe beare oure synnes
in hys body on the tre, that we shoulde be
deliuered from sinne and shoulde lye in
righteousnes.

The.iii. Chapter.

we

Womens apparel shal not be outward
wyth brydded heare and hanging on
of golde, either in putting on of gorgeous
apparel but lette the htd man of the heart,
be vncorrupt with amek and quiet spyr-
te, whiche spyrte is befoze God a thyngs
muche set by.

It is better (yf the wyl of god be so) that
ye suffre for well doyng, then for enell do-
yng. The. iiii. chapter.

He whiche suffreth in y flesh, ceaseth
from synne, y he hence forwarde shuld
lyue as much tyme as remainethe in the
fleshe, not after the lustes of men, but after
the wyl of God.

To this purpose was the gospell prea-
ched vnto the dead, that they shulde be con-
demned of men in the fleshe, but shulde ly-
ue befoze God in the spyrte.

Above al thynges have fervent love a-
monge you, for love coveereth the multitu-
de of synnes. The. v. chapter.

Se that ye fede Chyffes flock, which is
among you, takyng the over sighte of
thā, not as though ye were compelled ther-
to, but willynglye, not for to desyre sylthy-
liere, but of a good wynd, not as though
ye were lordes over the parishes, but that
ye be an ensample to the flocke, & whē the
chief shephearde shal appere, ye shal recei-
ve an incorruptible crowne of gloze.

God

The Epistle

God besyzerth the proude, & geueth gra-
te to the humble.

Besober & watche, for your aduersari
the deuill as a roaring lyō walketh aboute
seekinge whome he maye deuoure. Whom
resist stedfast in the fayth, remembryng y
ye do but fulfyll the same afflictions, which
are appoynted to your bryethē that are in
the worlde.

The second Epistle of S. Peter the fyrst chapter.



For your faith minister vertue
& in vertue knowledge, & in
knowledge temperaunce & in
temperaunce patience, in pa-
tience godlynes, in godlynes
broytherly kindnes, in broyther-
lye kyndenes loue. For yf these thynges be
among you and ar plenteous, they will ma-
ke you that ye neyther shalbe ydle, nor un-
fruteful in the knowledge of our lord Je-
sus Chryst. But he that lacketh these thyn-
ges, is blinde and gropeth for the way w
hys hande, and had forgotten that he was
purged from his old synnes.

The. ii. chapter.

There were false prophetes amonge the
people, euen as there shalbe false tea-
chers amonge you, which pryncely shal bryn-
ge in damnable sectes, euen denyinge the
Lorde

Lord that hath boughte them, and bring
 vpon them selues swift damnacion, & ma-
 ny shall folow theyr damnable wayes, by
 which the waye of trathe shalbe euyl spe-
 ken of: & through couetousnes shall they in-
 fained wordes make marchaundise of you
 whose iudgement is not farre of, & theyr
 damnacion depeth not.

The Lord knoweth howe to deliuer
 godly out of the temptation, & how to re-
 scue the vniuste vnto the daye of iudge-
 ment. For to be punished, nameli the that
 walke after the flesh in the lust of unclea-
 nes, & despise the rulers.

Presumptuous are they, & stubborn,
 & fere not to speake euil of them that are in
 auctoritie.

Of whome soeuer a man is ouercome,
 vnto the same is he in bondage.

It hadde bene better for them no to ha-
 ue knowen the waie of righteousness, then
 after they haue knowen it, to turne fro
 the holy commaundement geuen vnto them.

The. iiii. chapter.

One daye is with the Lord, as a thou-
 sande yere & a thousand yere as one
 daye.

The lord is not slacke to fulfill his pro-
 mes, as some men count slackenes, but is pa-
 cient to vs warde, and wold haue no man
 lost, but wolde receyue all men to repen-
 tance.

The

The Epistle

The daye of the Lordes wylt come as a thefe in the night, in the whiche daye the heauens shall perishe with terrible noyse and the elementes shall melte wth heate, and the earth wth the woakes that are therein, shall burne.

And suppose ye that the longe suffering of the Lord is saluaciō, euen as our dearely beloued brother Paule, accordyng to his wisdomē geue vnto him, wrote to you, yea, almost in every Epistle speakyng of suche thynges amonge whiche are many thynges harde to be vnderstonde, whiche they that are vblearned and vnstable pervert as they do other scriptures, vnto theyr owne destruction.

The .i. Epistle of S. Ihon the Apo- stle the fyrste Chapter.



If we saye that we haue no synne, we deceaue our selues and, truth is not in vs. If we knowledgē our synnes, he is faithfull and iust to forgiue vs our synnes and to cleanse vs from al vnrightheadynesse. If we saye we haue not synned we make hym a lyer, & his word is not in vs.

The .ii. Chapter.

If any man synne, yet we haue an ad-
uocate with the father, Iesus Christ,
whiche

whiche is righteous: & be it is that obtray-
neth grace for our synnes, not for your sin-
nes onely, but also for the synnes of all the
worlde. He that sayth I know him and ke-
peth not his commandementes, is a lyar
and the veritie is not in him. He that saith
he bydeth in hym, oughte to walke euē as
he walked. He that sayth how that he is in
the syghte, and yet hateth his brother, is
in darkenes euē until thys tyme. He that
loueth his brother, abydeth in the lyght, &
there is none occasyon of enell in him. He
that hateth his brother, is in darkenes, &
walketh in darkenes, & can not tell why-
ther he goeth, because that darkenes hath
blynded his eyes.

So that ye loue not the world, neither the
thynges that are in the world: For any man
loue the world, the loue of the father is not
in hym, for all that is in the world (as the
lust of the fleshe, the lust of the eyes, and y-
pocrisie of goodes) is not of the father, but of
the world. And the world vanissheth a-
waye, and the luste therof, but he that ful-
fylleth the wylle of god, abydeth euē.

The. iij. Chapter.

WHosoener committeth sinne committeth vnryghteousnes also, for synne is vnryghteousnes. Whosoener doeth not righteously, is not of god, neither he that loueth not his brother.

The Epistle

He that loueth not his brother, abideth in death. Whosoener hateth his brother is a man-slayer, and ye knowe that no man-slayer, hath eternall lyfe abydng in hym.

Whosoener hath this worlde's good, and seeth his brother haue neede, & hateth by his compassion from hym; howe dwelleth the loue of god in hym. Let vs not loue in worde, neither in tongue, but wth y dede & in verite, for therby we know that we are of the verite, & can besoze him quiete our hartie. He that keperth goddes commaundementes, dwelleth in hym, and he in hym, & therby we know that there abydeth in vs, of the sperte, whiche he gaue vs.

The. iiii. Chapter.

Beloue not euery spirite, but proue whether they are of God or not. For many false Prophetes are gone out into y worlde, In this appered the loue of god to vs warde, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorow hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement for our synnes.

If we loue one another, god dwelleth in vs, for his loue is perfecte in vs.

Whosoener confesseth that Jesus is the sone of god, in him dwelleth god, and he in god. There is no feare in loue, but perfect

fecte loue casteth out all feare, for feare
hath painfulness, he that feareth is not per
fecte in loue. If a man saye I loue God, &
yet hateth his brother, he is a liar for how
can he that loveth not his brother whom
he hath sene, loue God whom he hath not
sene. The. v. Chapter.

Gods commandementes are not gre
uous. This is the victorie that ouer
commeth the worlde euen our sayth, who
is it that ouercommeth the worlde, but he
whiche beleueth, that Iesus is the sonne of
God. There are thre which beare recozde
in heauen, the father, the word, and the ho
ly gost, and these thre are one. There are
thre which beare recozde in earth, the spyt
and water, and bloud, & these thre are one.

This is the trust that we haue in God
that yf we are any thing accoꝝdyng to his
wyl, he heareth vs. And yf we know that
he here vs, whatsoeuer we are, we knowe
that we shall haue the petecions that we
desyre of hym.

If any man se his brother sinne a sinne
that is not vnto death, let hym aye, and he
shall geue him life, for the y sinne is not vn
to death: There is a sinne vnto death for
whiche say I not that a man should praye.
Al vnrighteousnes is sinne, & ther is sine
not vnto death. The worlde is all together
in synne & wickednesse.

The .ii. Epistle of S. Iohn the
first chapter.



And nowe beseeche I the la-
dye, not as though I wrote
a newe commaundemēt vnto
the, but that same which
we heard from the begyn-
ninge, & we shuld loue one
another, & this is the loue,
that we shuld walke after hys commaun-
demētes.

Whosoever transgresseth, and bydeth
not in y^e doctrine of chryst, hath not god.
He that endureth in the doctrine of chryste
hath both, the father and the sonne yf ther
come any vnto you and bzing not his lear-
ning, him receaue not to house, neither bid
hym god speke, for he that byd him god spe-
ke, is partaker of his euyl dedes.

The Epistle of S. Iude the
first chapter.



Behold the Lord shall come,
with thousandes of sayntes
to gene iudgement agaynst
al menne, and to rebuke all
that are vngodly, amonge
them, of all they^r vngodly
dedes, which they haue vngodlye commit-
ted, & of al they^r cruel speakinges which vn-
godly synners haue spoken agaynst him.

The

The Reuelacion of S. Iohn.

The fyrst chapter.



Appy is he that redeth, and
they that heare the wordes
of the prophesy, and kepe
thynges which are wyrt-
ten thereyn, for the tyme is
at hand.

He holde he commeth with cloudes, &
all eyes shalle se hym & they also which per-
sed him.

I am alpha & Omega, the begynninge
and the endinge sayth the Lord almighty,
whiche is and whiche was, & whiche is
to come.

The.ii. Chapter.

To him that ouercommeth, wyl I ge-
ue to eate of the tree of lyfe, which is
in the middes of the paradise of god.

To him that ouercommeth wyl I geue
to eate Manna that is hydde, and wyl geue
him a white stone, & in the stone a new na-
me wyrtten, which no manne knoweth sa-
uynge he that receaueth it.

I wyl geue vnto every one of you, accor-
dyng vnto your workes.

To him that ouercommeth and kepeth
my workes vnto the ende. I wyl geue po-
wer ouer nations, and he shall rule them
with a rodde of yron and as the vessels of a
potter shal he bryake them to shewers.

Ce. iiii.

The reuelation
The.iii.chapter.

If thou shalt not watch, I wyl come on
the as a thefe, and thou shalt not knowe
what houre I wyl come vpon the.

He that ouercommeth shalbe clothed in
whit araye and he wyl not put out his na
me out of the booke of lyfe, and I wyl con
fesse hys name befoze my father, & befoze
his angels.

I know thy woꝝkes & thou art nether
colde noꝝ hote. I wolde thou were colde oꝝ
hote. So then because thou art betwene
both, & nether colde noꝝ hot, I wil speke &
out of my mouth: because thou art riche &
increased wyth golde, & hast neede of no
thing, & knowest not how thou arte wet
ched and miserable, poore, blynde and na
ked: I counsel & so bye of me gold tryed in
f fyre, & thou mayst be riche, & wꝛapurent
& thou mayst be clothed, & thy fylthy naked
nes do not appere, & annoynt thine eyes w
eye salve that thou mayst see.

As many as I loue. I rebuke and cha
stise, be feruent therfoze & repent. Behold
I stande at the doze & knocke, yf any man
heare my voyce & ope the doze. I wil come
in vnto him, and wil suppe wiche him, and
he wiche me.

To him that ouercommeth, wyl I gra
unte to syt wiche me in my seate hen as I
ouer

ouercame and haue sytten wíth my father
in his seate. The. iiii. Chapter.

The fyrst beast was lyke a lyon, the
secóde best like a calf & the thyrde best
hadde a face as a manne, & the fourth beste
was like a flying eagle.

The. v. chapter.

And when he had taken the booke the
four bestes, and the xiiii. elders sel
downe befoze the lambe, hauing harpes &
golden byalles ful of odores, which ar y
prayers of sainctes, and they songe a new
songe sayinge: thou art worthy to take the
booke, & to open the seales thereof: for thou
wast kyllled, & hast redeemed vs by thy blou
de out of al kynneddes, & tonges, & ppeople,
and nations, and haste made vs vnto oure
God, kynges, and prestes, and we shal rai
gne on the erthe.

The. vii. Chapter.

I sawe vnder the altar, the soules of
them that were kyllled for the word of
god, & for the testymonye which they had.
And they cryed with a loude voyce, sayng
howe long tarrest thou lord holy and true,
to iudge and to auenge our bloude on the
that dwel on the earthe:

And there was a great erth quake, and
y lune was as blacke as sacke clothe made
of beare, and y mone wared ene as bloude
& the starres of heauen fel vnto y earth: & he

The reuelacion.

As a fygge tree casteth from her, her fygge
 ges when she is shaken of a myghty wind
 and beaute vanishes away as a scrol whē
 it is rolled together, and all mountaines &
 yles were moued out of their places & the
 kinges of the earthe, and the greates men, &
 the riche men, and the chiefe captaynes and
 the myghty menne and euery man, bound
 manne and euery free manne, hyde them
 selues in denes and in rockes of the hylls
 and sayde to the hylls and rockes, fall on
 vs and hyde vs from the presence of hym
 that sitteth on the seate, and fro the wrath
 of the lambe, for þe great daye of his wrath
 is come, and who can endure it.

The. vii. Chapter.

Had one of the elders answered, say-
 unge vnto me, what are these, whiche
 are arayde in longe whyte garmentes, &
 whence came they? And I saide vnto him,
 Lorde thou wottest. And he sayd vnto me,
 these are they whiche came oute of greates
 tribulacion, and made them whyte in the
 bloude of the lambe, therfore are they in þe
 presence of the seate of god, and serue hym
 daye and nyght in the temple, and he that
 sitteth in the seate wyll dwell among the.
 They shall hunger no moze, neyther thirst
 neither shall the sonne lyght on them, nei-
 ther any heate, for the lambe whiche is in
 the middes of the seate shall fede the, & shall
 leade

leade them vnto fountaynes of lyuing water, and god shall wype awaye all teares from theyr eyes.

The. viii. Chapter.

And an other aungell came and stode before the altar hauing a golden censur & muche of odours was gyuen vnto hyt that he shoulde offer of the prayers of all saintes vpon the golde altar, which was before the seate, & the smoke of the odours whiche came of the prayers of all sayntes ascended vp before god, out of the aungels hande.

The. ix. Chapter.

In those dayes shall men seke death, & shall not fynde it, (and shall despyre to dye and death shall flye from them.

The. x. Chapter.

And when they haue finished theyr testimony, the beaste that came out of the botomlesse pytte shall make war agaynst them, and shall ouercome them & kyl them. And theyr bodies shall lye in the stretes of the greate cytie, whiche spirytually is called ierusalem and Egipte, wher our lord was crucified. And they of the people and kynnedes, and tonges, and they of many nations shall se theyr bodies. iiii. dayes & a halfe, and shall not suffer theyr bodies to be put in graue. And they that dwell vpon the earth, shall reioyce ouer them and be glade, and shall sende gyftes one to another

The reuelacion
ther for these two prophetes bered them
that dwell on the earth. And after this sa-
pes and abasse, the spere of lyfe, from god
entred into the, and they stode vp on theyr
fete, and great feare came vpon the which
sawe them, and they harde a greate voyce
frome heauen sayinge vnto them: Come
vp hydder, and they ascended vp into hea-
uen in a cloud, & their enemyes saw them.

The. xii. Chapter.

Had there was a greate batayl in hea-
uen Michaell and his angels fought
wyth the Dragon, and the Dragon fought
and his angels, and preuailed not, neither
was their place found any moze in heaue.
And the great Dragon the olde serpente,
called the denyll, and Sathanas was caste
out whyche de ceaueth all the worlde, and
he was cast into the earth, and his angels
were cast out also.

The. xiii. Chapter.

He that kylleth wyth a swearde must
be killed wyth a swearde.

The. xiiii. Chapter.

Had I hearde the voyce of harpes har-
pyng wyth their harpes, and they
songe as it were a newe songe before the
seate, and before the foure beastes, and the
elders, and no man coulde learne that song
but the hundred and .44. .M. whiche were
redemed from the earth.

These

These are they, which were not defyled w
women for they are virgins, These follo
we þ lamb whither soeuer he goeth. These
were redemed fro menne, beyng þ spyt
frutes vnto god & to the lambe, & in they
monthes was founde no gyle for they are
without spot before the throne of god.

And I hearde a voyce from heauen, sa
yng vnto me: wypte, Blessed are the dea
de, whiche here after dye in the lorde, euen
so sayth the spyt that they may rest from
theyr laboures, but their woꝝkes shall fol
lowe them.

The. xxi. chapter.

Behold I come as a thefe, happy is he
that watched and kepeth his garment
tes, leaſt he be founde naked, and menne ſe
his ſplithines.

The. xxii. chapter.

Aſmuch as ſhe glorified her ſelf,
& liued wantonly, ſo moche poure ye
in to, her of puniſhement & ſorowe.

The. xii. chapter.

Happy are they whiche are called vnto
the lammes ſupper.

And I fell at his ſeete to woꝝhippe him
& he ſayde vnto me: ſe thou do it not, for I
am thy ſelowe ſeruaunt, and one of thy
brethren, and of them that haue the teſty
mony of Jeſus, woꝝhyp god.

The. xiii. chapter.

Blessed

The reuelacion

Blessed and holy is he that hath parte in the fyrst resurrection, for on such he shall the seconde death haue no power, for they shall be prestes of god, and of Chy. ii. & shall raygne with him a. M. yere.

And I sawe the dead, bothe greate and smal stād before god. And the booke was opened & another booke was opened, which is the booke of lyfe, and the deade were iudged of those thinges, which were wrytten in the booke accordyng to their dedes and the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, whiche were in them, & they were iudged euery man accordyng to hys dedes. And death and hell were cast into the lake of fyre. This is that second death, & whosoever was not found wrytten in the booke of lyfe, was cast into the lake of fyre.

The. xxi. chapter.

And I hearde a great voyce oute of heauen sayenge: beholde the tabernacle of god is with men, and he wyl dwel with them. And they shall be his people, and god himselfe shall be with them, & be their god. And god shall wype away al teares frome their eyes, and there shall be no moze death neither sorowe, neither crienge, neither shall ther be any moze payne, for the olde thynges are gone.

I am Alpha and Omega, the beginnin

ge and the ende, I wyl geue to hym that is
 a chryste of the wel of the water of life free
 he that ouercometh shal inherit al thynges,
 and I wyl be his god, & he shal be my
 sonne. But the feareful and vnbeleuynge
 and the abhominable, and murderers, &
 whozemongers, and socerers, and ydolaters,
 and al lyars, shal haue their parte in
 the lake which burneth wth fyre & bzpmst for
 euer whiche is the second death.

His seruauntes shal serue him, & they
 shall se his face, & his name shalbe in their
 foreheaddes, and there shalbe no nyghte,
 and they nede no candele, neyther lyght of
 the sunne, for the Lord god geueth them
 lyght, and they shall raygne for euermore.

I am Iohn which sawe these thynges,
 and hearde them. And when I hadde hear
 de and sene, I fell downe, to worshyppe he
 soze & fete of þe angel which shewed me these
 thynges, and he sayd vnto me: se thou do it
 not, for I am thy felow seruant, and the
 felow seruaunt of they bzethren the prophe
 tes, & of them which kepe the sayinges of
 this booke, but worshyppe god.

He that doeth euyll, lette hym do euyll
 still, and he which is fylthy, lette hym be
 fylthy still, & he that is righteous, let hym
 be more righteous, & he that is holy, lette
 hym be more holy.


And behold I come shortly, and my re
 warde

The reuelation
warde with me, to geue euerye manne ac-
cording as his dedes shalbe.

Blessed are they, that do goddes com-
maundementes, that their power maye be
in the tree of lyfe, & may entre in throughe
the gates into the cytye, for without shal
be dogges & enchaunters, & whozemōgers
& murderers, & ydolaters, & whosoener lo-
ueth or maketh lesynges.

The ende of the booke, for the
whiche God be prayesed.

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1. Cor. x

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An euell tree Math. vii

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Better it is to be ſingle. then to be married

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Beter it is not to eate, then to offend,

i. Coz. viii

Better it is not to know what good is the
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